The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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ALARMING IGNORANCE.—The N. Y. *Tribune* in introducing Mr. Pomeroy's new paper thinks it might do very well but for one drawback. It says: "The only difficulty with Mr. Pomeroy's enterprise is that about nine-tenths of the Democratic party cannot read.

SHAMEFUL.—A poor German woman was swindled in Wall street, by a confidence operator, out of $2,400 in gold she had intrusted him to change into currency. The fellow escaped arrest.

EDITORIAL CORRESPONDENCE.

PHILADELPHIA, Sept. 8, 1868.

You remember we told you last week of our visit to Vineland. On our return, we stopped at Philadelphia to see Lucretia Mott, and Anna Dickinson. As Anna was not at home, we could only see the house in which she lived, the faithful servant who ministers to her wants, her favorite pictures of Napoleon I., which she delights to gaze on, the well-thumbed books over which she has pondered, laughed and cried, and the table where she has just written her first novel, "What Answer; or, a Story of To-day," which we shall all soon have the pleasure of reading, as it is now in the hands of the printer. Her home is a small, simple, three-story house, in Locust street, neatly kept, and plainly though tastefully furnished, where, by her genius, she supports her mother, sister, and younger brother.

We hope every young girl in the land will buy Anna's new book, and, as she reads it, remember that although she is now both a writer and a speaker, yet left early in poverty, she never scorned the most menial employments, and has, by perseverance and industry, worked her own way to fame and independence. Her ambition, even in childhood, was to support herself. Finding she had not yet returned from the seashore, we hastened out to Roadside, to the charming home of our dear friend, Lucretia Mott. We found her, though frail and delicate, as bright and genial as in other days, discussing every question that came up with as much spirit and earnestness as she ever did in her life. Since we had met her last, her husband, one of the best and noblest of men, had passed into the spirit land. A union like theirs, over fifty years of love and happiness, could not be broken without leaving a sad void in her daily life, and though she seems cheerful, one sees that a dark shadow rests on her path. As we sat by her side, watching every motion and listening to her graceful conversation, we thought of what Sarah E. Wall said on meeting Mrs. Mott after many years absence: "I found her," said she, "looking scarcely older than in 1850, though more feeble; with the same peaceful serentiy and hopeful smile upon her countenance, she seemed to me the impersonation of the perennial nature of those great truths to which she has consecrated a long life. It is a common thing to speak of a person being endowed with the 'Christian vfrtues,' but it is rare to find one endowed with the 'Christian graces.'" Sarah E. Wall, of Worcestor, is the noble woman who has never yet paid a tax, and affirms she never will, until she is represented. A correspondent of the *Anti-Slavery Standard*, writing from Boston during the war, speaks thus of Mrs. Mott:

To keep up the excitement of the week, we had two receptions of regiments, and two collations; the latter at the Music Hall, with cheers, toasts and speeches, which I didn't hear. They could have been nothing, however, to what I did hear in that same Music Hall on Sunday. We were then instructed by the presence and speech of Mrs. Lucretia Mott. The perfect simplicity of manner was in true accordance with the effortless and spontaneous flow of her language. I never heard any one so absolutely unreportable; for the quality of her thought seemed to be personified, rather than uttered. It is pleasant to see a woman called to speak in public who is characterized by that simple repose which is the best testimony to health of mind and body. What has been said about some of Mozart's melodies struck me as distinguishing Mrs. Mott's address from those spoken by many other women—it was not an *invention*, but an *existence.*

Both in public and private, Mrs. Mott is the most simple and unaffected woman we ever knew, and to this she adds an earnestness, truthfulness, and grace, that, with her broad, liberal views, make her the peerless woman of America. Another correspondent of the *Standard*, in 1846, wrote thus of a speech of Mrs. Mott's in the Unitarian Convention:

LUCRETIA MOTT.—At the recent Unitarian Convention in Philadelphia, Mr. Furness, pastor of the Unitarian church in that city, stated that there was present a member of his society, whose principles were highly honored by the Convention, and he therefore moved that Mrs. Lucretia Mott be invited to take a seat with them as a member of the Convention. The question was put, and the President announced that she was unanimously elected a member, and invited her to take part in their deliberations, if *moved* so to do. A correspondent of the *Anti-Slavery Standard* says:

After some remarks by the Rev. Mr. Elliott of Missouri, and Rev. Mr. Hedge, Mrs. Mott rose, and, with most admirable self-possession and elegance, with calmness and great dignity—such as you have often witnessed—she urged the necessity of *so* speaking, that we should be understood, that opinions should be expressed in plain and direct language, even though it brought upon us the charges of heresy and infidelity; the phraseology often used by theologians were of doubtful meaning, and calculated to obscure the simple truths of Christianity. She then gave, in a lucid and forcible manner, her views of the requirements of Christianity; that in this day, as eighteen hundred years ago, its mission was to break *every yoke.* She plead for the slave—appealed to those present to make the inquiry, if while their sympathies went out to the poor widow, who, in India, was immolated on the funeral pyre of her husband, they did not immolate woman on their own altar, by the monopoly of the pulpit. The whole was a most admirable exposition of her views on the moral questions of the day, the condition of the church, its ordinances, and the relation of ministers to their congregations.

She was listened to with the most profound attention. It was evident that it was a great gratification to all—if only of their curiosity, to hear the woman, of whom Dr. Channing said, when speaking of the burning of Pennsylvania Hall: "In that crowd was Lucretia Mott, that beautiful example of womanhood. Who, that has heard the tones of her voice, and looked on the mild radiance of her benign and intelligent countenance, can endure the thought that such a woman was driven by a mob from the spot to which she had gone, as she religiously believed, on a mission of Christian sympathy?" And you, who know her so well in private, can testify that this is not exaggerated praise. Dr. Parkman, the President, when speaking of the great pleasure and improvement they had derived from being together, made a beautiful allusion to Mrs. Mott, saying they had been favored with the ministration of one, whom, doubtless, had she lived in former days, St. Paul would have included her among the "honorable women," "fellow-laborers with him in the gospel," and hearing whom, would induce many to question him as to his meaning, when forbidding women to speak in the church. Certainly, this has been an infringement on established usages, and one which, probably, no other society would have ven-

tured to make; yet in this, as in many "other things," it is the first step that costs.

Lucretia Mott's home is a substantial old Pennsylvania farm-house, with modern additions and improvements, beautifully situated, with extensive grounds, gardens, meadows, and woodland. Mr. Edward M. Davis, Mrs. Mott's son-in-law, who resides in the old homestead, gave us a drive through a beautiful grove of several acres, which he had just cleared and laid out. He and a few other gentlemen in his neighborhood have displayed great taste, as well as spirit, in improving the roads and drives of that part of the country. Mr. Davis is one of nature's noblemen, frank, genial, and as true to principle as the needle to the pole. He was one of Fremont's staff during the war, and still retains great friendship for the noble soldier, sacrificed to political schemers.

We had scarcely finished the embracing and kissing all round, sons, and daughters, and grand-daughters, to the third and fourth generation, when the "irrepressible" Train was brought on the tapis. Mrs. Mott said to our friend, the proprietor of "The Revolution," "Now, Susan, immediately after dinner, thee must tell us all about Train. I want to see what thee can say in extenuation of such disloyal affiliations." So after a most excellent dinner (strong-minded women always have good dinners!) and a short nap, mid singing birds and fragrant flowers (how sweet the country is to those who live in the noisy, dusty town), Susan set forth such a plain, unvarnished tale of her meeting "Train" in Kansas, of a long series of meetings all through that state, and in the chief cities of nine other states through to New York, of the birth of "The Revolution," and Mr. Train's imprisonment in a British jail, that although we had heard "it" a hundred times before, we were interested as usual, in the earnest and categorical way in which the good Susan so placed our mutual friend, that the lights and shadows magnified every virtue and concealed well-known defects. So ably did Susan advocate her cause, that the opinions of all her listeners were softened towards "poor Train," and we were especially pleased to hear Mr. Davis say, that he had been thinking better of Train since reading his temperance address to the boys in Dublin, which was, indeed, brave and beautiful in the face of wine-bibbing priests and politicians. We talked until midnight of friends and foes, politics and religion, art, science, and woman, as orator and actor. We were pleased to hear Mr. Davis express a strong passion for the drama, as that has ever been one of our sorest temptations. We agreed in the hope that young American women of talent would rise up and fit themselves for this profession. Thus far, most of our distinguished actresses have been Italian, French, or English. For years we have been urging young girls of our acquaintance, who have talent in that direction, to fit themselves for the stage; pruned of all its objectionable features, there is not a more fascinating profession.

In her early days, Fanny Kemble was a frequent visitor at the house of Mrs. Mott. To many there seemed to be something incongruous in so tender a friendship between a quiet Quakeress and a passionate actress, but any one who has read two years on a southern plantation, and that beautiful poem of "The Lonely Heart," can understand that there are depths of tenderness in that proud woman's soul that might readily endear her to so loving a nature as Lucretia Mott's. They are both alike women of deeply religious characters, with a most tender love for humanity.

We had the pleasure of meeting two of Mrs. Mott's daughters at her house, Mrs. Anna Hopper and Mrs. Maria Davis, both cultivated, charming women, sympathizing with their mother in all her liberal views. Mrs. Davis, though past forty, is still beautiful. She has large dark eyes, regular features, and a sad, thoughtful face, a most spiritual expression like some of Raphael's best Madonna's. We saw there a likeness of James Russell Lowell's first wife, the sweetest, most angelic face we ever saw.

We were pleased to hear (though it may be mere rumor) that Lady Amberly had named her first-born Lucretia Mott. She visited Mrs. Mott when in this country, and was much impressed with the beauty of her character. We hope it is true, for we are sure that no English nobleman's daughter bears a more honored name.

In driving about we saw the princely residence of Jay Cooke, as well as the church and the parsonage he has just built. It is facetiously called in the neighborhood "the church of the holy five-twenties." Jay Cooke is pronounced by all who know him a most excellent man, very generous in his donations for public improvements and charities, and most kind and benevolent to the poor. We wonder if he has ever thought on the question of "Woman's Rights" and what a good thing it would be for him to give us a printing press and type, that we might have a splendid establishment in New York and all the work done by women!! We hope Miss Anthony will send him a copy of "The Revolution," and open to him a new world of thought. Perhaps he might wish to become one of the stockholders of our journal, and help to put it on an enduring basis, so that if the British government should never release George Francis Train, he might have the pleasure of supporting us in the hour of need!

We drove over to see Sarah Pugh, one of the early anti-slavery armor-bearers, and found her in a sweet, quiet home, embowered in trees. The house was built by an Englishman one hundred and fifty years ago, and with the ivy growing all over one side, it looks like the cottages we saw in the Old World. Though near sixty, Miss Pugh is as young and fresh in her feelings as ever, deeply interested in the elevation of woman and the future of the republic. She told us of a pleasant interview between Mrs. Mott and Mrs. Bodichon:

Talking of Florence Nightingale, Lucretia Mott asked Madam Bodichon what had incited Florence Nightingale to go out of her quiet home sphere to minister to the suffering soldiers in the Crimea. With indescribable grace and impressiveness, Madam Bodichon replied: "Seed of your own sowing, Mrs. Mott."

In explanation, it may be stated that when Lucretia Mott and other American women were in London in 1840, in attendance on the "World's A. S. Convention," to which they had been accredited as delegates, their credentials were refused on the plea that to receive them "would be contrary to British usage, and would subject the Convention to ridicule in the morning papers."

Great efforts were made to gloss over the outrage and soften this refusal of rights by hospitable and courteous attentions in private. In these social gatherings most naturally the question of "Woman's sphere" was often under discussion; and though a "Queen" was on the throne of their realm, and Elizabeth Fry and other Quaker women could preach to the public—yet the idea of women acting as equals in public meetings of philanthropists was new and startling to the ears of most English ladies.

Among the deeply interested listeners to Lucretia Mott's views was Madam Bodichon and Miss Nightingale's aunt, Julia Smith, daughter of William Smith, the faithful and learned coadjutor of Wilberforce and Clarkson, for twenty years Member of Parliament from Norwich.

By Miss Smith was this seed transplanted into the young hearts of her nieces, and the world to-day is reaping the benefits in the labors of the Florence Nightingales in our southern battle-fields, and in Madam Bodichon's works of art and labors for the education and elevation of woman.

As our letter is already too long, we will give our readers something more of Lucretia Mott next week. In the meantime, whoever has any pleasant reminiscences or facts of this noble woman, please forward them to us, as we intend, at no distant day, to write a full sketch of her beautiful life. We have already written a very short sketch of our first meeting in London, and a few passages from her diary, in a work just published, entitled "The Representative Women of the Age." As but a limited space was assigned us to mention all those who have pressed the claims of woman to social, religious, and political equality, as well as a review of the history of the whole movement, we were unable to do justice to either the cause or its champions. We hope every one interested in Woman's Rights will purchase a copy of this book, and send us facts with reference to all the leaders of the movement, that we may hereafter write out a full sketch of each one for "The Revolution."

E. C. S.

THE RIGHTS OF WOMAN.

BY MARY WOLLSTONECRAFT—1790.

CHAPTER VII.

MODESTY COMPREHENSIVELY CONSIDERED AND NOT AS A SEXUAL VIRTUE.

Modesty! Sacred offspring of sensibility and reason! true delicacy of mind! may I unblamed presume to investigate thy nature, and trace to its covert the mild charm, that mellowing each harsh feature of a character, renders what would otherwise only inspire cold admiration—lovely! Thou that smoothest the wrinkles of wisdom, and softenest the tone of the more sublime virtues till they all melt into humanity! thou that spreadest the ethereal cloud that surrounding love heightens every beauty it half shades, breathing those coy sweets that steal into the heart, and charm the senses—modulate for me the language of persuasive reason, till I rouse my sex from the flowery bed on which they supinely sleep life away.

In speaking of the association of our ideas, I have noticed two distinct modes; and in defining modesty, it appears to me equally proper to discriminate that purity of mind, which is the effect of chastity, from a simplicity of character that leads us to form a just opinion of ourselves, equally distant from vanity or presumption, though by no means incompatible with a lofty consciousness of our own dignity. Modesty, in the latter signification of the term, is that soberness of mind which teaches a man not to think more highly of himself than he ought to think, and should be distinguished from humility, because humility is a kind of self-abasement.

A modest man often conceives a great plan, and tenaciously adheres to it, conscious of his own strength, till success gives it a sanction that determines its character. Milton was not arrogant when he suffered a suggestion of judgment to escape him that proved a prophesy; nor was General Washington when he accepted of the command of the American forces. The latter has always been characterized as a modest man; but had he been merely humble, he would prob

ably have shrunk back irresolute, afraid of trusting to himself the direction of an enterprise on which so much depended.

A modest man is steady, an humble man timid, and a vain one presumptuous; this is the judgment which the observation of many characters has led me to form. Jesus Christ was modest, Moses was humble, and Peter vain.

Thus discriminating modesty from humility in one case, I do not mean to confound it with bashfulness in the other. Bashfulness, in fact, is so distinct from modesty, that the most bashful lass, or raw country lout, often becomes the most impudent; for their bashfulness being merely the instinctive timidity of ignorance, custom soon changes it into assurance.*

The shameless behavior of the prostitutes who infest the streets of London, raising alternate emotions of pity and disgust, may serve to illustrate this remark. They trample on virgin bashfulness with a sort of bravado, and glorying in their shame, become more audaciously lewd than men, however depraved, to whom the sexual quality has not been gratuitously granted, ever appear to be. But these poor, ignorant wretches never had any modesty to lose, when they consigned themselves to infamy; for modesty is a virtue not a quality. No, they were only bashful, shame-faced innocents; and losing their innocence, their shamefacedness was rudely brushed off; a virtue would have left some vestiges in the mind, had it been sacrificed to passion, to make us respect the grand ruin.

Purity of mind, or that genuine delicacy, which is the only virtuous support of chastity, is near a-kin to that refinement of humanity, which never resides in any but cultivated minds. It is something nobler than innocence; it is the delicacy of reflection, and not the coyness of ignorance. The reserve of reason, which, like habitual cleanliness, is seldom seen in any great degree, unless the soul is active, may easily be distinguished from rustic shyness or wanton skittishness; and so far from being incompatible with knowledge, it is its fairest fruit. What a gross idea of modesty had the writer of the following remark! "The lady who asked the question, whether women may be instructed in the modern system of botany consistently with female delicacy? was accused of ridiculous prudery; nevertheless, if she had proposed the question to me, I should certainly have answered—They cannot." Thus is the fair book of knowledge to be shut with an everlasting seal! On reading similar passages I have reverentially lifted up my eyes and heart to Him who liveth forever and ever, and said, O my Father, hast thou by the very constitution of her nature forbid Thy child to seek Thee in the fair forms of truth? And can her soul be sullied by the knowledge that awfully calls her to Thee?

I have then philosophically pursued these reflections till I inferred that those women who have most improved their reason, must have the most modesty—though a dignified sedateness of deportment may have succeeded the playful, bewitching bashfulness of youth.*

And thus have I argued. To render chastity the virtue from which unsophisticated modesty will naturally flow, the attention should be called away from employments which only exercise the sensibility; and the heart made to beat time to humanity rather than to throb with love. The woman who has dedicated a considerable portion of her time to pursuits purely intellectual, and whose affections have been exercised by humane plans of usefulness, must have more purity of mind, as a natural consequence, than the ignorant beings whose time and thoughts have been occupied by gay pleasures or schemes to conquer hearts. The regulation of the behavior is not modesty, though those who study rules of decorum, are, in general, termed modest women. Make the heart clean, let it expand and feel for all that is human, instead of being narrowed by selfish passions; and let the mind frequently contemplate subjects that exercise the understanding, without heating the imagination, and artless modesty will give the finishing touches to the picture.

She who can discern the dawn of immortality in the streaks that shoot athwart the misty night of ignorance, promising a clearer day, will respect, as a sacred temple, the body that enshrines such an improvable soul. True love, likewise, spreads this kind of mysterious sanctity round the beloved object, making the lover most modest when in her presence. So reserved is affection, that, receiving or returning personal endearments, it wishes not only to shun the human eye as a kind of profanation, but to diffuse an encircling cloudy obscurity to shut out even the saucy sparkling sunbeams. Yet, that affection does not deserve the epithet of chaste which does not receive a sublime gloom of tender melancholy, that allows the mind for a moment to stand still and enjoy the present satisfaction, when a consciousness of the Divine presence is felt—for this must ever be the food of joy!

As I have always been fond of tracing to its source in nature any prevailing custom, I have frequently thought that it was a sentiment of affection for whatever had touched the person of an absent or loved friend, which gave birth to that respect for relics, so much abused by selfish priests. Devotion, or love, may be allowed to hallow the garments as well as the person; for the lover must want fancy, who has not a sort of sacred respect for the glove or slipper of his mistress. He could not confound them with vulgar things of the same kind.

This fine sentiment, perhaps, would not bear to be analyzed by the experimental philosopher but of such stuff is human rapture made up! A shadowy phantom glides before us, obscuring every other object; yet when the soft cloud is grasped, the form melts into common air, leaving a solitary void, or sweet perfume, stolen from the violet, that memory long holds dear. But I have tripped unawares on fairy ground, feeling the balmy gale of spring stealing on me, though November frowns.

As a sex, women are more chaste than men, and as modesty is the effect of chastity, they may deserve to have this virtue ascribed to them in rather an appropriated sense; yet, I must be allowed to add an hesitating if:—for I doubt whether chastity will produce modesty, though it may propriety of conduct, when it is merely a respect for the opinion of the world, and when coquetry and the lovelorn tales of novelists employ the thoughts. Nay, from experience and reason I should be led to expect, to meet with more modesty amongst men than women, simply because men exercise their understandings more than women.

But, with respect to propriety of behavior, excepting one class of females, women have evidently the advantage. What can be more disgusting than that impudent dress of gallantry, thought so manly, which makes many men stare insultingly at every female they meet? Is this respect for the sex? This loose behavior shows such habitual depravity, such weakness of mind, that it is vain to expect much public or private virtue till both men and women grow more modest—till men, curbing a sensual fondness for the sex, or an affectation of manly assurance, more properly speaking, impudence, treat each other with respect—unless appetite or passion gives the tone peculiar to it to their behavior. I mean even personal respect—the modest respect of humanity and fellow-feeling; not the libidinous mockery of gallantry, nor the insolent condescension of protectorship.

To carry the observation still further, modesty must heartily disclaim and refuse to dwell with that debauchery of mind which leads a man coolly to bring forward, without a blush, indecent allusions, or obscene witticisms, in the presence of a fellow-creature; women are now out of the question, for then it is brutality. Respect for man, as man, is the foundation of every noble sentiment. How much more modest is the libertine who obeys the call of appetite or fancy, than the lewd joker who sets the table in a roar.

This is one of the many instances in which the sexual distinction respecting modesty has proved fatal to virtue and happiness. It is, however, carried still further, and woman, weak woman! made by her education the slave of sensibility, is required, on the most trying occasions, to resist that sensibility. "Can anything," says Knox, "be more absurd than keeping women in a state of ignorance, and yet so vehemently to insist on their resisting temptation?" Thus when virtue or honor make it proper to check a passion, the burden is thrown on the weaker shoulders, contrary to reason and true modesty, which, at least, should render the self-denial mutual, to say nothing of the generosity of bravery, supposed to be a manly virtue.

In the same strain runs Rousseau's and Dr. Gregory's advice respecting modesty, strangely miscalled! for they both desire a wife to leave it in doubt whether sensibility or weakness led her to her husband's arms. The woman is immodest who can let the shadow of such a doubt remain on her husband's mind a moment.

But to state the subject in a different light. The want of modesty, which I principally deplore as subversive of morality, arises from the state of warfare so strenuously supported by voluptuous men as the very essence of modesty, though, in fact, its bane; because it is a refinement on sensual desire, that men fall into who have not sufficient virtue to relish the innocent pleasures of love. A man of delicacy carries his notions of modesty still further, for neither weakness nor sensibility will gratify him—he looks for affection.

Again, men boast of their triumphs over women, what do they boast of? Truly the creature of sensibility was surprised by her

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* Such is the country maiden's fright,
When first a red-coat is in sight;
Behind the door she hides her face,
Next time at distance eyes the lace;
She now can all his terrors stand,
Nor from his squeeze withdraws her hand,
She plays familiar in his arms,
And every soldier hath his charms:
From tent to tent she spreads her flame:
For custom conquers fear and shame.

* Modesty is the graceful, calm virtue of maturity; bashfulness, the charm of vivacious youth.

sensibility into folly—into vice;* and the dreadful reckoning falls heavily on her own weak head, when reason wakes. For where art thou to find comfort, forlorn and disconsolate one? He who ought to have directed thy reason, and supported thy weakness, has betrayed thee! In a dream of passion thou consentedst to wander through flowery lawns, and heedlessly stepping over the precipice to which thy guide, instead of guarding, lured thee, thou startest from thy dream only to face a sneering, frowning world, and to find thyself alone in a waste, for he that triumphed in thy weakness is now pursuing new conquests; but for thee—there is no redemption on this side of the grave! And what resource hast thou in an enervated mind to raise a sinking heart?

But, if the sexes are really to live in a state of warfare, if nature has pointed it out, let men act nobly, or let pride whisper to them, that the victory is mean when they merely vanquish sensibility. The real conquest is that over affection not taken by surprise—when, like Heloisa, a woman gives up all the world, deliberately, for love. I do not now consider the wisdom or virtue of such a sacrifice, I only contend that it was a sacrifice to affection, and not merely to sensibility, though she had her share. And I must be allowed to call her a modest woman, before I dismiss this part of the subject, by saying, that till men are more chaste, women will be immodest. Where, indeed, could modest women find husbands from whom they would not continually turn with disgust? Modesty must be equally cultivated by both sexes, or it will ever remain a sickly hot-house plant, whilst the affectation of it, the fig leaf borrowed by wantonness, may give a zest to voluptuous enjoyments.

Men will probably still insist that woman ought to have more modesty than man; but it is not dispassionate reasoners who will most earnestly oppose my opinion. No, they are the men of fancy, the favorites of the sex, who outwardly respect, and inwardly despise the weak creatures whom they thus sport with. They cannot submit to resign the highest sensual gratification, nor even to relish the epicurism of virtue—self-denial.

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* The poor moth fluttering round a candle, burns its wings.

(To be Continued.)

WOMEN IN COUNCIL.

From the N. Y. World.

THE FEMALE PROPERTY-HOLDERS OF MOUNT VERNON, WESTCHESTER CO., N. Y., CLAIMING THE RIGHT TO VOTE.—MEETING OF WOMEN ON TUESDAY EVENING.—EXCITING DEBATE ON FEMALE SUFFRAGE.—MAIDEN SPEECHES.—ORGANIZATION OF THE WOMAN'S SUFFRAGE AND PROTECTIVE LABOR ASSOCIATION.

THE village of Mount Vernon, in this state, is a peculiar one in this respect: that a majority of the tax-payers in it are women—maiden ladies, widows, and wives who hold property in their own right. For years there has been a great deal of trouble among the villagers in the management of their municipal affairs. Strenuous efforts have been made to have certain improvements brought about in the village, but these have been hitherto without effect, and bitter complaints are made of the apathy and obstinacy of the village trustees. Among the improvements demanded are the lighting of the streets with gas, the laying of better sidewalks, and increased school accommodation. The latter, however, has been the principal question agitated. The public school house was built some sixteen years ago, when the village was first incorporated. At that time the number of children to be accommodated was about 150; now it is over 1,200, the village having increased in population very rapidly, especially in the last three years. The school house and grounds have been suffered to fall into a very bad state of repair, as will be seen from the remarks of Mrs. Macdonald, given below. At the last two or three municipal meetings, held in the village, endeavors have been made to obtain appropriations for the improvements mentioned, particularly for the last one. A considerable minority of the men, and nearly all the women holding property, have strenuously advocated such appropriations being made, and have expressed their entire willingness to bear their proportion of the assessment. A majority of the men holding property, however, oppose the appropriation. Many of these are wealthy men, who educate their children away from home, or in one of the three private schools in the village, while others are men who do not care much for educating them at all; so there are two municipal sects in the village, the improvement and anti-improvement, as one party would call them, or the economists and anti-economists as the other party might consider them. The improvers or anti-economists, especially the women of the party, have grown desperate lately, and searching about them for some means of redress for their alleged wrongs have bethought themselves of the expedient of having the tax-paying women of the village vote at the meetings for the appropriation of moneys if they have the legal right to do so, and of obtaining for them that right if they have it not. This, if successful, would give them an overwhelming majority, and the control of the village affairs. A town meeting takes place shortly, and a number of the tax-paying women intend to vote at it, and if their votes are allowed they intend to take such action as will secure them the right of municipal suffrage. In order to influence public sentiment in favor of the movement, they, together with the men, who sympathize with them in the matter, called a public meeting in Law's Union Hall on Tuesday evening last. The bill calling the meeting read:

"Shall women vote?

"No taxation without representation.

"A meeting of those favoring the right of all property-owners, without regard to sex, to vote on questions of appropriation of moneys, will be held at Union Hall, on Tuesday, September 15, to discuss the legal points of the question, and to adopt measures to have properly tested whether women are included among the voters. Mrs. E. Cady Stanton and Miss Susan B. Anthony will be among the speakers who will discuss this subject."

Mrs. Stanton failed to come, but Miss Anthony was on hand. The presence of this lady, with several of the Mount Vernon ladies, and some hundred copies of "THE REVOLUTION" on the platform, gave rather a woman's rights appearance to the meeting. And a woman's rights meeting it certainly was, but not in the ordinary sense of the phrase; for the movement is one arising primarily from the peculiar circumstances of the village, and the women who sympathise with and actively support it are not, with some exceptions, yet advanced to "THE REVOLUTION" standard upon the woman's rights question. They simply want better sidewalks, lighted streets, and decent school accommodation for their children.

Union Hall was filled to its utmost capacity by an audience of ladies and gentlemen, the former being the most numerous. A considerable proportion of these were middle-aged and elderly ladies, a large number were quite young, and all seemed to be thoroughly in earnest and to take a deep interest in the subject to be discussed. Mr. David Downs acted as chairman, and beside him on the platform were Miss Susan B. Anthony of "THE REVOLUTION," and Mrs. Mary H. Macdonald, Mrs. Dorothy Ferguson, Mrs. J. Fitzpatrick and Miss M. Garrity, of Mount Vernon. Mr. Downs, in calling the meeting to order, announced the object for which it was convened, requested an attentive and impartial hearing for the speakers, and then introduced Miss Anthony.

Miss Anthony was received with warm applause. She said that so far as she knew, this was the first meeting of tax-paying women ever called to assert their right to have a voice in the disbursement of the moneys collected from them for municipal purposes. She then went into an argument in favor of the general principle of the right of woman to vote, and brought many instances from Kansas and elsewhere on the good effect produced upon public morals and social customs by the exercise of that right. Her remarks were listened to most attentively, and were frequently applauded. In concluding, she expressed her pleasure at being present at the first public meeting of that kind ever held, and said that if the women of Mount Vernon would go to the town meetings and vote, great improvements would soon be made in the village. The women of the village were more directly interested in the Proper conduct of its affairs, and had vastly more leisure to attend to them than the men, many of whom transact their business elsewhere and are comparatively little at home.

Miss Anthony then suggested that any of the audience who choose to do so, should ask questions in order to bring about discussion, both as to the expediency of women voting in the village and as to their legal right to do so.

Mrs. Mary H. Macdonald—Miss Anthony, I would like to ask whether there is any state law that you know of which prevents women voting appropriations for village improvements?

Miss Anthony—Not any. The only question is, what is the wording of your village charter. If your charter says that no one shall vote in your town meetings except such as have the right to vote under the constitution of the state, then there might be a question about the former. Have you examined the charter?

Mr. Walter Macdonald—Suppose the women in our village should elect an officer, and that the case was brought before the courts, and it was there decided that women had no more right to vote than minors, how would you meet such a case? (Great applause.)

Miss Anthony—I do not think at all events there would be a "war of races" in such a case. (Great applause and laughter.) In such an event there would be a way of redress. You could go to work and get your charter revised or the necessary change made in the constitution of the state. If you find that the charter is wrong, and that the state constitution stands in the way, then go to the legislature and demand that they take the necessary steps to so amend that document as to secure to all tax-paying citizens their right to vote. (Applause.)

Mrs. Macdonald—I am informed that there is no village charter. If the women want to vote, let them raise money enough and get a charter.

Miss Anthony—I am glad you have no charter, for now you can go to work and get one such as you want, and so have it all your own way. (Applause and laughter.)

Mrs. Macdonald—Is there any one present who knows positively whether there is a charter or not?

A gentleman—There is no charter.

Mrs. Macdonald—Under what do you men vote, then? (Laughter.)

A gentleman—The village has a charter, but it is not in the hands of the voters. It is not in print. The state constitution provides that every voter shall be twenty-one years of age and a male citizen. That is the intention of our state laws in respect to voters in villages, and if carried to any court it would certainly be so interpreted. The only remedy is to go to the legislature and have a change made.

Miss Anthony stated that certain women in Vineland, New Jersey, wishing to incorporate themselves into a floral association, found that the laws of that state forbidding married women to hold property, made it impossible for them to be incorporated, whereupon they went to the legislature and had the laws so changed as to allow them to become part of the association with their unmarried sisters. She advised the women of Mount Vernon to imitate their example. There was no better way than to test the question at once.

Mr. Macdonald—I would like to know if there is any place in the world where women have a vote in public affairs.

Miss Anthony—O, yes. In Australia, two years ago, there arose an issue in politics that interested the women, and they bethought themselves that they were not prohibited voting by any constitution or law. They went to the polls and voted, and have done so ever since. In very many of the monarchical governments of Europe many women vote. In England one class of women vote on particular questions, and in Hungary, France, Germany, Moravia, Sweden, and Holland certain classes of the women vote. There was a lady from Holland here last winter, who thought so much of her vote at home that she hired a person to vote for her in her absence. It is only in republican America that there is such a prejudice against women having a part in public affairs. In England the movement in favor of giving woman the suffrage is getting very strong, and the question of their right to it is likely to be carried before the courts. In Manchester, Birmingham, Warwickshire, and other towns, thousands of women were already registered and bound to cast their votes for the members of the new Parliament, and every one of these women would be sure to vote for the seventy-three members who voted for John Stuart Mill's household suffrage amendment.

Mrs. Macdonald—I believe that more than one-half of all the real estate in Mount Vernon is owned by women. Many of them widows, and many of them married women whose husbands have no property. From the best information I can get, the charter of the village

reads: "Every owner of real estate that pays taxes, shall have the right to vote on the appropriation of all moneys for village improvements." It makes no distinction of sex. Up to this time, however, no woman has voted, and the consequence is, that a large portion of the property in this village is taxed without representation. Next Saturday evening there will be another meeting for the appropriation of money for village purposes. Every vote at that meeting will be challenged, and men who hold no property will not be allowed to vote under our charter. (Applause.) But another and equally important question is, can men prevent women who have property voting? If there is any obstacle in the way of their doing so, I would like to know it and to have it removed as speedily as possible. I certainly think that if the property-owning mothers who have children at our public school would visit it and see the condition the school-house and grounds are in, they would be anxious for the right to vote. There are two or three feet of water lying in the cellar nearly all the year, and the teachers have been compelled to go out and get logs and boards to build pontoon bridges so that the children could go out and in without getting wet. The ceilings are broken and falling piece by piece. The yard is half the time a perfect frog pond, and as is well-known, the accommodation for the children is utterly insufficient. The children are packed like herrings, and parents send their children elsewhere to be educated or let them do without it in consequence of this and the other objections to the school. This is not a political question we are met to discuss at all; it is a moral and social question, a question concerning the educational interests and the health and life of our children. It is a question in which the women of Mount Vernon should be interested, and before this meeting closes I should like a vote to be taken, in order to ascertain how many in this audience think it right that the property-owning, tax-paying women of the village should vote in our municipal affairs. (Warm applause.)

Mr. Macdonald inquired what the effects of allowing women to vote in school elections, etc., had been when it had been tried.

Miss Anthony replied at length, showing that the effects in Kansas and everywhere else it had been tried were most excellent. A better class of schools were secured, and respectable salaries were paid to women teachers. She condemned the growing practice in America of educating the children of the rich and the poor apart as undemocratic, tending to foster class distinctions. The true remedy is to make our public schools of so high an order that no one need hesitate to send his children to them. I believe, said Miss Anthony, most thoroughly in democracy, and so long as you have aristocrady at the root of government, we cannot have democracy. So long as the children of the poor attend the public schools, while children of the rich are sent off to boarding-schools, class feelings and prejudices will be instilled into the minds of the children that can never be eradicated.

Major Haggerty—I would like to ask a question here that must have a great interest for this audience. It is rather a delicate question, but has there ever been a bill offered and gravely considered in this state, or any other, having for its purpose to legalize prostitution, and was it ever voted upon in this state?

Miss Anthony—Such a bill was contemplated, and the matter was placed in the hands of a committee of the legislature. The committee prepared a bill, and it was printed, but never passed upon by the legislature. There was too great an opposition to it from the decent men and women of the state, and the matter was quietly dropped.

Major Haggerty—I would simply ask the audience if the virtuous mothers, wives, and daughters of America would be likely even to consider for a moment such a bill. If such a bill was considered even for an instant, then it is time not only for Miss Anthony and Mrs. Macdonald, but for all the pure women of America, to work for a change. There is another question that should be brought prominently before the people. I am ashamed to announce how much depravity there is among the women of this state. Suspecting one cause for it, I made some inquiries about the wages of female labor. I found that women were making shirts here at a lower price than in Europe, where female labor is so much more abundant. I found that they made vests for thirteen cents in the City of New York, and that, if they got up at four o'clock in the morning and worked till ten o'clock at night, they could earn ninety cents. Now, there is a great deal that is weak in human nature, and the prayer is a very necessary one, "Lead us not into temptation." I have known a worthless, ignorant man, who could not write a grammatical sentence to save his soul, get $1,500 a year in a public school, while highly cultivated, intelligent women received $600. This is a question that is attracting the attention of the best men of this and other countries. Major Haggerty then spoke at considerable length upon the merits of the woman suffrage question, and said in concluding his argument, "I know no inch of logical ground between absolute suffrage for women and men, and no suffrage at all."

Miss Anthony gave an account of how she came to be a woman's rights woman, in the course of which she said that twenty years' ago, when engaged in the temperance cause, she found that according to the laws of this state no married woman had any legal right, even to the fifty cents she earned over the wash-tub. If her employer gave it to her, her husband, however profligate, could compel him to pay it over again, and that it had been done a hundred times. She saw then that there was little use in woman trying to help on any great movement without the ballot. There is a form of slavery endured by her sex not so evident as negro slavery, but whose yoke was as galling upon the neck of every woman who wears it.

Miss Anthony, after further remarks, put the vote already suggested by other speakers. She said: "All women of Mount Vernon here to-night, who believe that women who are property holders should not be allowed to have a voice in determining the amount of taxes imposed upon them, or a right to vote upon the disbursement of moneys so collected, will please rise."

Nobody rose.

Miss Anthony—Now let us have it fair on the other side. All women present who think that the property holding women of the village should have a voice in determining the taxes imposed upon them, and in the mode of their disbursement will please rise. About twenty women rose, some of them timidly. The rest looked as if they would like to but were afraid.

Miss Anthony—All the men in the audience who are opposed to women of property voting will please rise.

One or two strippings in the back part of the hall rose.

Miss Anthony—There is one! There is two! They are boys, however. I guess they are not twenty-one yet. (Laughter.) I never saw a schoolboy in the world that was in favor of woman voting. They are too anxious to outstrip their mothers. (Laughter.)

Miss Anthony continued—All the men who are in favor of women voting will please rise.

About twenty men rose.

Miss Anthony—On next Monday, in New York City, a Workingmen's Convention is to be held, and by the constitution women can be delegates. The committee is to be composed of delegates from labor organizations for the amelioration of the working classes. There is no specification that they shall come from men's organizations alone. I have been writing letters to women in various parts of the country urging them to appoint delegates to the Convention. I hope you will here, to-night, form yourselves into a Woman's Suffrage Association—that will be an organization for the amelioration of the working classes—and send a delegate to the Convention.

Mrs. Macdonald moved that we now proceed to organize ourselves into a Woman's Suffrage Association to be called "The Woman's Suffrage and Protective Labor Association of Mount Vernon." Carried.

Mrs. Macdonald moved that the following ladies be the Executive Committee of the Association: Mrs. Dorothy Ferguson, Mrs. M. J. Farrand, Mrs. Thirza Clark, Mrs. J. Fitzpatrick, and Miss M. Garrity. Carried.

Mrs. Macdonald moved that the Association select a delegate to the Workingmen's Convention, to be held in New York on Monday next. Carried. Mrs. Macdonald was then unanimously chosen to be the delegate.

Some slight disturbance having been made by several boys in the back part of the hall while the votes were being taken,

Miss Anthony said—When we shall have a generation of boys that shall have been educated up to the great principle that their mothers and sisters are entitled to as much respect, and have as much right in society as their fathers and brothers, then we shall not have boys coming into a meeting where the former are discussing grave questions, to disturb them. The reason these boys stamp and laugh is, that they think it ridiculous for women to hold meetings. They think they are a thousand times more competent than their mothers and sisters to decide public questions. This is the result of the position given to women in society, and which they supinely accept. They have no vote, no political power; their opinion is nothing; they are something to be looked after and cared for by men. These boys are just what their mothers make them. We must not blame the boys; they do the best they know how. (Applause and laughter.)

Miss Anthony, after a little general discussion, made some closing remarks, in which she said that resistance to tyranny was obedience to God, and just as much so with women as men. There is no man in this house, she said, who would not resist all the powers that be to the bitter end if they attempted to deprive him of control over the taxation of the property he possessed. It was no more right that woman should tamely submit to such a wrong. She then briefly advocated the claims of "The Revolution" on their support. In speaking of the paper, she said that it did not lean to either political party. The one was a white man's party, the other a man's party, while "The Revolution" advocated rights for all, and would give a cordial support to no party till it stood on that principle. By 1872 one or the other of the parties will stand upon a Woman's Suffrage platform, and the election will be carried upon that issue. In conclusion, Miss Anthony appealed to the tax-paying women of Mount Vernon to do their part towards the ultimate success of the cause by attending the next town meeting and testing their right to vote.

The meeting then adjourned.

WORKINGWOMEN'S ASSOCIATION.

From the N. Y. Times.

A meeting of ladies was held Thursday, Sept. 17, at noon, in the office of "The Revolution" newspaper, 37 Park Row, for the purpose of organizing an association of workingwomen, which might act for the interests of its members, in the same manner as the associations of workingmen now regulate the wages, etc., of those belonging to them. Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony were present, together with Mrs. Macdonald, a Woman Suffrage advocate from Mount Vernon, and a number of other ladies, conspicuous among whom were several still in girlhood, and of unusual comeliness and intelligence.

Miss Anthony stated the object of the meeting to be an organization of workingwomen into an association for the purpose of doing everything possible to elevate women, and raise the value of their labor.

Mrs. Stanton thought it better to organize a Woman's Suffrage Association, with the view of obtaining the ballot. That was at the bottom of all reforms for the material welfare of women, and no improved wages, or recognition of woman's right to follow such professions as she chose, could be obtained until she possessed political power, and compelled men to fear her influence. No disfranchised class has power. The negroes of Massachusetts, once despised, finally obtained the ballot The result has been that they have entered the Legislature of that State, and done honor to their positions. They are admitted to the bar and to medicine, and are, in general, educated and respected citizens. Many women say they do not want to vote, but they will never obtain their rights until they do. At a meeting of workingmen, twenty years ago, in England, a speaker told the assemblage they needed the ballot. They hooted at him, and said they wanted only bread. They now feel the ballot to be their salvation.

Miss Anthony said that through the twenty years that Mrs. Stanton and herself had been agitating the Female Suffrage question, the mass of women had been unable to see what good voting would do them. They wanted equal wages with men, but did not realize that the ballot would aid them in their desire. In England, a few women, by insisting on their privilege to vote, had awoke the minds of their own sex, and that of the men to their arguments, and at present thousands of women of influence and property in that country were urging their right to the ballot, with good prospects of success. She hoped that the present meeting would form the nucleus of a great movement. A meeting of women had taken place the evening before at Mount Vernon, in the neighborhood of this city, at which it was asserted that two-thirds of the property of that village was owned by their sex, and that the charter of the village gave every property-holder a right to vote upon all appropriations of money for village improvements. Next Saturday a meeting for appropriation purposes is to take place at which every vote will be challenged, and men owning no property will not be allowed the privilege of suffrage.

The meeting was then organized by the election of Mrs. Anna Tobitt as President, Miss Augusta Lewis, Miss Susan Johns and Miss Mary Peers as Vice-Presidents, Miss Elizabeth C. Browne as Secretary, and Miss Julia Browne as Treasurer. The three Vice-Presidents were young ladies of about twenty. Miss Lewis works upon the newly-invented type-setting machine. M[illegible]

Johns and Miss Peers are both able compositors and profitably employed. The Misses Browne are clerks in "THE REVOLUTION" office.

Miss Anthony playfully remarked that, contrary to established usage, the organization had taken place when the meeting was half over. She suggested that the meeting should imagine its occurrence as preliminary to the speeches. She then proposed that a name for the Association should be decided on.

Mrs. Stanton thought it should be called the Working Women's Suffrage Association.

Miss Augusta Lewis said that woman's wrongs should be redressed before her rights were proclaimed, and that the word "suffrage" would couple the association in the minds of many with short hair and bloomers and other vagaries. She thought that the working women should be brought together for business purposes, after which they could be indoctrinated with suffrage or any other reform.

Mrs. Macdonald coincided with Miss Lewis.

Mrs. Stanton thought that redressing woman's wrongs before her rights were asserted was placing the cart before the horse. Teachers in public schools, for instance, had very small salaries. If they had the right to vote, they would have the ability to raise those salaries. They would not allow male teachers to receive $1,500 a year to their $500.

Notwithstanding Mrs. Stanton's argument, it was decided that the word "suffrage" should not be inserted, and the Working Women's Association was adopted as the title.

Miss Anthony said that if those present did not feel that the ballot was the fulcrum by which they could gain their ends, she was sorry; but did not desire them to pass resolutions beyond what their present mental status sanctioned.

Mrs. Stanton said that nothing could be done for woman until they had a voice in making laws. Even the mechanic eight-hour strikers totally ignored women in their aspirations for reduced hours of labor.

Mrs. Macdonald then nominated Miss Anthony as a delegate from the Association to the National Labor Convention to be held next Monday at Germania Hall.

Miss Lewis came squarely to the point and said: "What good will that do?"

Miss Anthony replied that the object was to gain recognition for women as members of men's societies, and gain for them the same wages as men for the same work.

Miss Anthony was then elected, and the meeting adjourned to meet every Monday evening at the rooms of "THE REVOLUTION" Office, until further notice.

THE WOMEN OF THE WORKINGWOMEN'S HOME, No. 45 Elizabeth street, have formed a Workingwomen's Association No. 2, with nearly one hundred members, appointing Mrs. M. K. Putnam as delegate to the National Labor Union Congress, which is to assemble in this city on Monday next. The following are the permanent officers:

President Dr. Harriet Clisby; Vice-Presidents, Miss S. A. Davis, Miss C. F. Field, Miss H. Brewster; Secretary, Miss S. U. Goodrich; Treasurer, Jennie Lessey.

THE STURGIS ANNUAL SCHOOL MEETING.

From the Sturgis (Mich.) Journal.

WOMEN VOTING.

There was quite a large attendance at the School Meeting on Monday evening. The women came out in considerable numbers and demanded their right to vote according to law. This was readily conceded to them by the Board, and quite a number stepped up and voted for officers, and for the appropriations for the support of the school. The women had two candidates in the field for Trustees, Mrs. Pendleton and Mrs. Kyte. Mrs. Pendleton received nine votes and Mrs. Kyte six. Several women who were entitled to vote, were not clear as to the propriety of women holding office, even if they were allowed to vote, so they deposited their vote for others. The women soon learned the manner of doing business, and seemed to enjoy it well, and we predict that before another election comes off they will be well posted as to what is their rights, and how to do business of this kind. It was clear by the sensitiveness manifested by some of the old conservative fossils, that they did not relish very well the idea of women voting, and are a little afraid of "women supremacy" as well as negro supremacy. But upon the whole, there was a large majority of the men well pleased to have the women assert their rights and come to the polls and vote, and we sincerely believe that to day there is more opposition from their own sex than from the men, and it remains for the women to take hold of this matter and educate her own sex up to this standard. Women have so long been taught that they have no right to mix up with the sterner affairs of life that they have become satisfied to remain idle, and to know but little of the great affairs of state, with which all her interests in life are as closely identified as the male. If the women of Michigan say the word, and earnestly demand the ballot, it will certainly be given to her. We believe that the men are ready to-day in Michigan to grant this right, which nearly all grant is a right if the women will only in a body ask it.

A good deal of discussion was had in the meeting, with regard to the intent and meaning of the law, allowing women to vote, and was decided that all that held property in their own right, whether it was assessed to them or not, were legal voters. We believe that another year the assessment roll will find a large number of women in this village as property holders and entitled to vote, and we hope they will all exercise that right, and thus educate themselves to take part in the great interests of society. Onward the car of progress moves. Let this example which has been set by the women of Sturgis be contagious and spread all over the country, until the whole people shall become interested in public affairs.

WHAT THE PEOPLE SAY TO US.

CALIFORNIA.

MAYFIELD, Aug. 12th, 1868.

DEAR MISS ANTHONY: Your kind favor, dated June 25, came duly to hand, for which I thank you. Should have answered it long ere this, but for absence at the time, on a visit to the Yo-Semite Falls in Mariposa County, Sierra Mountains. I was happy to find way up in those interior counties, the feeling among *men*, *women*, *republicans* and *democrats* strongly in favor of Woman Suffrage and her equality generally with man. I could not learn of a copy of "THE REVOLUTION" in that region of country, but I obtained several subscribers for it among the most prominent of them. Could have secured many more had I been able to stay longer.

I deeply regret to find many of the subscribers to "THE REVOLUTION," whose names I forwarded to you, not fully satisfied with it, although they cheerfully indorse the general tone and character of the paper. They seem inclined to the opinion that it is not expedient or politic for it to take an active part in any political party whatsoever, and especially to oppose the republican party, whose fundemental principles are, and ever have been, in favor of universal freedom and equality, and the party, too, that saved our beloved country from the despotic rule of Northern and Southern traitors. Notwithstanding, they may not have acted just right with us in the great contest for Woman Suffrage in Kansas in 1867, and now regard the rights and privileges of the negro superior to those of woman; yet, reason and experience teach us that, if woman ever is admitted to the ballot, and to full participation in all the rights and privileges of a naturalized or a native born male citizen, it will be accomplished only through the influence of woman herself, and by the aid of the republican party; for being the liberal party, the great questions arising from the war once fully settled, they naturally, in their progressive march, will take the woman question.

The majority of the democratic party, with their aristocratic principles, might aid and encourage Woman Suffrage for awhile, but let them once gain full power and control over the government and people, and you will see how quick they will turn upon us and cast us over the frightful precipice into eternal oblivion, never to rise again till beyond their reach—(in heaven). Knowing that you would be pleased to hear anything respecting the rights and wrongs of women, and as a convincing proof that it is high time she began to wake up to a realizing sense of the great importance of her not only looking to her own interests and welfare, but those of her needy sisters, I will give you an item. Not long since, a company of female compositors, under the lead of Mrs. Agnes B. Peterson, arrived in San Francisco from New York, hoping to obtain employment in some of the many publishing houses in San Francisco, but on making thorough application, were in every instance disappointed, "the Typographical Union" refusing to entertain the propositions to employ women. Failing in their worthy endeavor to obtain honest and lucrative employment, and feeling disgusted at the selfish and unmanly conduct of the "Typographical Union," Mrs. Peterson obtained the necessary capital to start a job printing office, which is now in operation at No. 517 Clay street, San Francisco. Is it not full time woman had access to the ballot. Has she not been proscribed by man long enough?

OBSERVER.

Our friends greatly misunderstand our position, if they think we oppose the republican party. We think it is following at a respectful distance on the same road we are travelling. All we are trying to do is to get them on a little faster.

While the republicans are advocating negro suffrage, and the democrats woman's suffrage, we advocate universal suffrage, and thus occupy the best ground of both parties. Have no fears that either party will cast us into "eternal oblivion," for we have justice on our side, and must be heard.

VINELAND, Sept. 12th, 1868.

Editors of the Revolution:

ENCLOSED find subscription. Thought when you were here I could not afford the luxury, but find *everybody* has subscribed, and I'm determined to follow the fashion whenever common sense approves. Besides, I've a little something to say and would feel guilty using a mouth I did not help feed.

I perceive in one of last month's numbers an article slightly inclined to puff the efforts and employment of a portion of our Vineland women. Now, I admit the propriety of submitting to, and making the best of our present circumstances, and doubtless those women agree with me who till the soil, taking almost the entire care and labor of their little farms upon their shoulders, playing alternately the part of sower, harvester, teamster, etc. But, are they satisfied? Do they feel this their natural position in the realm of labor? Ask them. Not *one* but will most emphatically answer you—No! I say this not from theoretical knowledge, but learned through hard practical experience, as I have probably labored at a greater variety of employments, supposed suitable only for the stronger sex, during the past season than any and all others in town, with the poorest of health and a physical form that weighs less than 100 lbs.

And I do here utter my solemn protest against the condition of things that makes such an *inhuman*, *useless*, expenditure of nervous vitality on the part of females a seeming necessity. For it *does* seem a necessity, *absolute* and *vital*, to every whole-souled, noble woman, that she possesses, in her own right and title, a home for her body as well as a home for her spirit; and that, too, without crushing out of the latter all womanly dignity and self-respect by contracting a *marriage of convenience*, for the purppse of finding a place to rest the sole of her feet. For it is an awful truth few of our ill-mated wives dare look fully in the face, or confess even to their own souls, how *much weight* the prospect of a home, social position, or, at the least, some one to labor, and provide for her material wants had to do with forming the union now grown so distasteful, and we would draw the veil of silence over it, did not its terrible consequences thrust themselves before our eyes at every turn, and teach us this most sacred and important of all relations is not to be thus trifled with. Important, from the new labor it brings to woman, sacred and holy, for it draws its materials from the fountain of life and love which is God. And when I see these finely-organized females toiling at severe manual labor, I can but think and feel their whole nature is being perverted. In the work peculiar to herself as organizer of the human form, the care and education of youth, legislating for the class she represents, is surely tax enough to use all surplus vitality, and far better suited to her spiritual and physical powers. While man's greater muscular strength and opposite generative powers, plainly indicate *him* as the producer and provider of material things and executor of the decisions of one whose finer intuitions enable her to decide promptly and correctly in matters pertaining to the good of the race of which *she* is the mother. When I look over this enlightened, civilized land, teeming with wealth and strength, and remember the thousands and thousands of homeless women, many mothers of children, arrived at that matured period of life fitting them for the work nature designed—the central power of a home, I find myself seriously inquiring—what *is* the reason? But one reply—man's ignorance and selfishness. Ignorant, for he knows not what is for his own good. Selfish, for his assumption of power and office has made him so. And *never*, my dear sisters, need we look to *him* for a home built on a foundation that will stand. Not till woman's voice and influence is heard in the council of nations, not till the "capital of the nation belongs to the whole people through their government—till it becomes one grand savings bank. Were this the case, no on

would need to hoard up selfishly, for every member could command their share."

Heaven speed the hour. In the meantime, let us labor, wait, and pray. Accept my share of thanks for your efforts in this place, and believe me a co-worker for equality.

ELIZA J. ROBINSON.

LETTER FROM GEO. FRANCIS TRAIN.

POOR MILES O'REILLY.—THE DEATH OF ONE OF THE LEADING LITERARY GENIUESS OF OUR TIME. —THE FIRST AND FAST FRIEND OF "THE REVOLUTION."—COL. HALPINE LAST JULY NOMINATED MR. TRAIN FOR THE PRESIDENCY.

DUBLIN, FOUR COURTS MARSHALSEA, Sept. 1, 1868.

DEAR REVOLUTION: Only a word for an old friend. Take him all in all, we shall not see his like again. I knew him well. He was a wonderful genius. Perhaps the greatest of our time in rapid and varied writing. He wrote the Craven Jefferson Davis book in nine days. His poems were shot off like rockets, but unlike rockets, they will never die out with the first report.

A million years are but a day!
The good man's life is more than this,
It lives when columns pass away,
And history seeks forgetfulness.

His Miles O'Reilly invention was a Chattertonian piece of workmanship. All were deceived, as was the world with Chatterton's forgeries, or Father Protus latinizing Tom Moore. His poem, where the Irishman is willing to allow the negro to be shot first, did much to popularize the black troops. Halpine was a good fellow.

His life had little to amend,
His faults were few, his heart was pure,
Tempted! He scorned the evil-doer,
And lived a husband, father, friend.

HIS HANDWRITING BOLD AND CLEAR AS HIS POETIC COMPOSITION.

His mind was stored with national poems. His memory was very retentive. His handwriting was good copy for the printer. Here is a note asking me to write for the *Citizen*, but I never had time to comply with his request. The letter refered to was not mine.

OFFICE OF THE NEW YORK CITIZEN, No. 40 Park Row, New York, Sept. 26, 1865.

MY DEAR TRAIN: I see your pen everywhere save with me. I hear of you everywhere, but you are never visible to the naked eye. Can you not join the movement for local reform? You have nothing to hope from the powers that be and are too nigh-minded for their association. Why not do a little writing for the *Citizen*? Or at least, give its editor a call? I am "running the machine" alone, and never get even a moment to quit office. Thine ever truly, CHARLES G. HALPINE.

HON. GEORGE FRANCIS TRAIN: About two months ago I received a letter dated "Catskills," and signed "G. F. T.," but everything was wholly ILLEGIBLE, and I thought it could not be your hand. Several in the office tried to read it, but beyond the first two or three lines no one could even *conjecture* what it meant.

MY DEAR TRAIN: Since writing the foregoing, I have received your note about Griffin; but you do not send me the Griffin thing you want copied. Send it right off, and I will do anything I can to prove how truly I am

Your sincere friend, C. G. H.

MILES O'REILLY CALLING THE EAGLES.

Do you remember his article in "THE REVOLUTION," saying all kinds of pleasant things. Giving me credit for starting a paper that should have been given to S. B. A. and her talented editors. I was only a contributor then as I am now, in these lines to my friend. Why not recopy this endorsement?

THE EAGLES ARE SCREAMING.

NEW YORK CITIZEN, Dec. 21, 1867.

George Francis Train, one of the most brilliant and certainly one of the most eccentric intellects of our time, is now running for President, on a track of his own laying down, at the highest rate of speed ever attained by any political locomotive. He has been already nominated in over one hundred mass-meetings for the office to which he aspires, and some of the issues on which he has taken his stand are of the most decided character. He is for Woman's Rights in all their integrity, and by his eloquence on the stump in the late Kansas elections caused nine thousand votes to be cast in favor of admitting women to the right of suffrage. The second plank in his platform is total abstinence from all intoxicating drinks, which at once enrolls under his banner the countless and thoroughly-disciplined temperance societies from Maine to California. Lastly—at least, lastly of his leading issues—Mr. Train is warmly and powerfully identified with the Irish cause, and has made some of the most striking and epigrammatic speeches ever uttered on that side of the question. And who can have forgotten how nobly Train battled in England for the cause of our national government, during the earlier and darker days of the late war? He then carried the war into Africa and kept John Bull so busily occupied in defending himself, that said John had but little time or inclination for further assaults upon Uncle Sam. Train is about thirty-five or thirty-eight years of age, well built, broad-shouldered, with swarthy and regular features, an immense shock of iron-gray hair, almost so curly as to suggest African blood; emphatic but graceful gestures, a voice trained in all the modulations of oratory, and a mobility of expression in his face such as few professional actors have attained. Add to this that he is rich—one of the heaviest real estate proprietors in Omaha, as also all along the main line of the Pacific Railroad, and one can form some rough idea of what manner of man is Mr. George F. Train. We hear that he is about starting a new weekly paper, to be called "THE REVOLUTION," which will be an organ for all our most advanced ideas—an organ of the "Young American mountain;" and we know this paper will have behind it all the resources and influence of the *Credit Foncier*, *Credit Mobilier*, half of Wall street, and the undivided support of the Pacific Railroad Company. Long may George Francis wave! He is an enemy to dullness and sworn foe to respectable mediocrity. He may be deemed wanting in common sense, at times, by those who only hear him talk; but, judged under the test of what he has accomplished and is accomplishing, where can we find an intellect of more practical or capacious grasp? Call all your councils together, George, and let your eagles scream!

He was the first to nominate me for the Presidency. Roosevelt and the fair Philadelphians will remember that impromptu dinner at the Ocean House, Newport, where the Presidential question was demonstrated in a campaign of nuts and raisins. Ten days before I sailed, he wrote this. The letter he published was marked private. He is wrong about the *Express*. I had no quarrel with that journal, the Brooks Brothers have always been friends. Erastus was the man that helped me save the Pacific Railroad against the combined forces of Thad Stevens and Washburne, after which I settled the Clarke fight in four days, after they had been four years at it. Have you forgotten Halpine's poem on a Pennsylvania Thad?

AN EXPRESS TRAIN ON THE TRACK.

Miles O'Reilly, in New York Citizen, Dec. 29.

We have received from George Francis Train, the following very characteristic note, which we hasten to lay before our readers—all of whom are requested to suppose us modestly blushing, like the red red rose, at certain of its eulogistic phrases. But to alter one of Train's notes, would be to destroy its representative character; and as the present communication is full of matter, we waive our native diffidence and give it precisely as it stands:

"BOSTON, CHRISTMAS, SIXTY-SEVEN.

"And many of them to you, Miles O'Reilly! 'Honor to the Brave.' Magnificent! Thanks for your note and enclosure. Big thing. The best yet. Donohoe will copy in the *Pilot*, and "THE REVOLUTION" will have it. Your inspirations and intuitions are divine. I am in dead earnest, and I shall win. My success is yours. I believe in affinities. We come together every little while, when the eagles are gazing at the sun! We must meet and talk over our programme.

"Enclosed are epigrams. Why not, under your poet-column, put in an epigram every week? See my speech sent you from Boston. The *Irish People* copies it this week, and also Ben Wood. Read it, and you will see something ahead. I am to speak in Cooper Institute, on 'The Irish in Jail,' before all the societies. You must be on the stage and recite 'Honor to the Brave.' I shall handle the New York *Express* without gloves. G. F. T."

To take the last first; and let us ask, what has the *Express* done to be "handled without gloves," and by such a handler as George Francis? Secondly, we see that George is in "dead earnest" about his Presidential aspirations, and means to win. Well! For one man any better, we might have a thousand worse; and Train has accomplished so many great and unexpected things, who knows but he may succeed in getting the White House on a lease for the next four years?

In his announcement that he is about lecturing at the Cooper Institute on "The Irish in Jail," we see another proof of how industriously George is tinkering, and coopering, and copper-fastening the great "Fenian plank" in his new Presidential platform. But why should his services be confined to the Irish in Jail? Would not a lecture by this great master of popular eloquence on "The Irish out of Jail," be full as attractive? We ask you, George Francis, as a special, personal favor, to let us have *both* lectures on this instructive subject.

It is true that we have "come together" with Train very often, "when the eagles were gazing at the sun"—and we hope to come together oftener; for in this dull world, where can any one find, anywhere, a brighter or more suggestive companion? He has in him the force of ten ordinary caloric engines, and only wants a little heavier balance-wheel to be one of the great motive-powers in our national politics and public life. Vive et vale, George! We hold you to your promise that "your success shall be ours, also;" and when you shall duly have been elected President, on the nominations given in mass-meetings and in the eyries of our beloved "eagles,"—do not forget we have your word for it that Miles O'Reilly shall be either Secretary of State, Consul to Cork, or an Inspector of Whiskey in Shed Shook's district,—just whichever he may please.

Poor fellow! How little he thought I should get the Irish boys all out of jail and get myself in. "Your success shall be ours also." Writing in my low-roofed cell at the midnight hour, the candle burning dimmer than usual, I follow him in my memory through his brilliant literary life and mingle my tears with a host of friends who stood beside his grave. His last, his best, his noblest poem, is full of beauty! Sullivan, in his illustrated *Emerald*, has given a thrilling picture of those ghostly sounds! Crying up the brave Fenian army who died that the Union might live! See them standing in battle array over the tomb of Corcoran—or let me say of Miles O'Reilly,

Here to this shrine by reverence led,
Let love her sacred lessons teach—
Shoulder to shoulder rise the dead,
From many a trench with battle red,
And thus I hear their ghostly speech:
"O for the old Earth, and our sake,
Renounce all feuds, engendering fear,
And Ireland from her trance shall wake,
Striving once more her chains to break
When all her sons are brothers here!"

I see our Meagher's plume of green
Approving nod to hear the words,
And Corcoran's wrath applauds the scene,
And bold Mat Murphy smiles, I ween—
All three with hands on ghostly swords.
Oh for their sake, whose names of light
Flash out like beacons from dark shores—
Men of the old race! in your might,
All factions quelled, again unite—
With you the Green Flag sinks or soars!

Mark well the terrible power of the lines in italics. Just my age—he has gone first, not to appear again, till the last wave breaks on the shores of eternity.

G. F. T.

MARY ASTELL, was the daughter of a merchant at Newcastle, England, born in 1668, and learned Latin and French, mathematics and philosophy, from her uncle, a clergyman. About her twentieth year, she settled at Chelsea, and continued to reside in the neighborhood of London during the remainder of her life. A cancer terminated her existence in 1731. Her works chiefly relate to religious controversy, and advocate high church principles. She attacked Locke and Tillotson with considerable skill and *eclat*.

The Revolution.

ELIZABETH CADY STANTON, PARKER PILLSBURY, } Editors.

SUSAN B. ANTHONY, Proprietor.

NEW YORK, SEPTEMBER 24, 1868.

MISS BECKER ON THE DIFFERENCE IN SEX.

Judging from the London and Dublin journals, a great furore must have been created in England by a speech of Miss Becker, on the identity of the sexes in mind, delivered at Norwich, before "The British Association for the Advancement of Science." As the speech contains many admirable points, extremely well presented, we publish it, with extensive comments from English papers, on another page.

Some editors hint that although the speech was a good one, it was not legitimately brought before a scientific association; but we think it was a good move on the part of Miss Becker to take this long-debated problem of woman's sphere entirely beyond the control of popes, poets and politicians, of Bibles, belles-lettres and Blackstone, into the reamls of pure science, that thus the daughters of Eve may at last come to a clear understanding of their nature and destiny. Man, thus far master of the situation, can form no idea of the astonishment that seizes every woman's soul, when she first awakes to the frauds that have been practiced on her sex from the beginning. And when she comes to the conclusion, as on examination every thinking mind must, that this has been a scheme on the part of selfish men for her subjugation, for which God is in no way responsibte, we need not wonder, that with one simultaneous outburst of indignation, woman throws the twaddle of six thousand years to the winds, and boldly rushes to the fixed sciences to find some solid ground on which to base an argument.

The London *Standard* thinks "it is singular that it should have been left for philosophers of the present day to determine the place of woman in Nature." It is not nature or her laws, good sirs, we are discussing, but man's assumptions. Nature made woman the mother of the race, a proper object for love, honor and respect; but she did not fix her political status, nor place her in the Turkish harem, within the limits of a Chinese palace, on the funeral pile of a Hindoo husband; nor with paupers, lunatics, idiots, criminals, minors, negroes and peasants, in the constitutions of England and America. We have grown too wise, gentlemen, to be hoodwinked any longer with the belief that man and nature are co-workers in this matter. As all the world seems to be occupied in discussing the place of citizens under government, why is it more singular to determine the place of woman than of American negroes, English peasants, or Russian serfs? Woman's place on the footstool has always been so puzzlling a question to man, that he should be released from any further consideration of the question, for all his efforts, thus far, have been alike unsatisfactory to both woman and himself. Though it was well for Miss Becker to betake herself to the scientists, by way of escaping the children of cant and superstition, yet, the opinion of any society of men, on the true condition of woman, is of no more value, than would that of Southern slaveholders be on the true condition of the negro. In answer to what we demand, it matters not whether women and men are like or unlike, woman has the same right man has to choose her own place. The fact that man has always had his heel on woman's neck, is no more proof of superiority than the fact that the mass of men have been governed by their animal appetities, proves the superiority of the animal nature to the moral and intellectual. Just as in the subordination of the higher to the grosser nature, man has been robbed of his godlike powers, so in the subordination of woman to man has the whole race through her been degraded. Because woman is the mother of the race, is surely no reason why her sons should close against her the colleges and universities, the trades and professions, all the profitable and honorable posts of life, but the very reason why, "hat in hand," they should reverently stand aside and let the Queen of the moral universe choose her own rightful throne. If marriage and maternity are incompatible with education, with all the higher pleasures of thought, with dignity, independence, self-respect; if to be a wife and mother is to be a mere satellite of the cradle and the dinner pot, a mere upper servant in an establishment, to work without pay, to have no hopes, interests, or aspirations, outside the golden cage or mud cabin in which her lord has placed her, many women might not choose that position. Men uniformly degrade marriage and maternity when they show that it is incompatible with all knowledge of the practical affairs of life, and thus educate ambitious minds to a distrust and aversion to the holiest of all human relations—the relations that all right-minded men and women desire to dignify and exalt.

According to man's idea, as set forth in his creeds and codes, marriage is a condition of slavery, and maternity is heaven's curse for sin. It is a fitting question for a scientific society to consider, whether woman's present condition is in harmony with the laws of nature. It is the most momentous question of the century, for until the true nature and position of woman is understood, all things will be inverted, and discord, disease and misery be the heritage of the human race. We do not blame man for his injustice to woman, more than our baby for upsetting the inkstand on a valuable manuscript, they are alike ignorant of what they have done. So long as woman supposed herself made for no higher purpose than to be the toy or drudge of man, how could man possibly know any better himself? Self-respect is the first step in securing the respect of others. The chief concern of the Dublin *Express*, as well as the *Standard*, and most of the American commentators too, on Miss Becker's speech, seems to be that the advocates of Woman's Rights will ultimately abolish all distinctions of sex, make woman man, that the marriage relation will be annulled, cradles annihilated, and the stockings mended by the state; as if conjugal and maternal love depended on the puny legislation of man; as if taking the mord "male" out of the constitutions, and securing to woman her political and civil rights, would change her natural affections. Is a man necessarily a worse husband and father because he has the right of suffrage. Because some politicians are selfish and ambitious, and neglect all their domestic duties, would it be wise to disfranchise all men? Suppose the "*powerful influence*" woman now exerts on politics should be used to pass a law, that no married *man* should own property or hold office. How many men, think you, would enter that "holy relation?" On what principle does one party in this partnership sacrifice everything, and the other nothing? The London *Times* speaks of Miss Becker's speech as "a carefully prepared and very able paper," and compliments "the sex" in general; but the editor thinks the chief difficulty in way of Miss Becker's demands is, that man, having possession of the universe, which is nine tenths of the law, cannot be made to give it up neither by persuasion, argument, or threats. We do not think so. The *Times* little knows the depths of generosity, chivalry and self-sacrifice that *slumber* in the soul of man. If we had to create a sense of justice, of tenderness, of respect for woman, we should have little hope, but all the nobler sentiments already exist in man, and all we have to do is to call them out by eloquently pleading our cause before him. The moment man knows that woman is weary of her isolation in the clouds, and that she desires to come down and walk beside him on the earth and share in his knowledge and possessions, there is no doubt he will meet her half-way and gladly welcome her to a place in all the profitable and honorable employments. But the *Times* is especially troubled at the idea of educating the sexes together! One would suppose, Mr. Editor, you had passed your days in Turkey or China, where women are shut up in palaces and harems, never permitted to talk, walk, or dance, with men, nor to see them even, without masks and veils. The danger of the sexes reading Greek together, or meeting at the black-board to solve a grometrical problem, might be startling in those countries, but in America and England, where men and women meet everywhere, at the balls, the operas, and the church, on Broadway and Regent street, in our parks, railroads, steamboats, on the throne, in the halls of legislation, in "The British Association for the Advancement of Science," in political meetings, both as speakers and hearers, it is no great step to open all the schools and colleges in the land to girls. "Pretty girls" in our colleges would not be in half the danger they are in the streets of London and New York at midnight; nor in the House of Commons on five dollars a day, than as they are, penniless waiters on distinguished members at their hotels. Better debate principles, on equal ground, with men in parliament than sacrifice your principles in private for bread. Men never seem to trouble themselves about the purity of women so long as they remain in menial positions, their humble servants. We hear no protest against "pretty girls" being waiters in drinking saloons, or working with men in vineyards, hop fields, factories and mines; but when they ask for a place in the colleges, or a voice in the government, then all England and America is in arms, lest woman's purity should be endangered. If men and women, boys and girls, can live together in all the intimate, unrestrained relations of home life without detriment, they can with equal safety be educated together. If what men tell us is true, that these colleges are "sinks of iniquity," then the safety of our sons requires that their sisters go with them as protectors. The question might be put with great pertinence, if male students are so gross that no young lady can enter the college halls with safety, are such young men fit to enter our homes, to be husbands and fathers, to preach the gospel, to heal the sick, or administer justice in our courts? If our colleges reall

are in so deplorable a condition, they need women there to purify them, for the difference of sex has ever a most restraining and elevating influence.

It must have been rather humiliating to London editors to record the fact that after Miss Becker made her speech, no man could get a hearing, and that the whole Association were so interested in the scientific analysis of woman, that it was impossible at that session to press any other subject on their consideration. Well, it is a consolation to know that philosophers are so much interested in women, even if they do think they are inferior to themselves.

Miss Becker laid down three propositions for the consideration of the Association, but as all turn on the first, we will confine our remarks to that alone. She said, 1st. "The attribute of sex does not extend to mind. There is no distinction between the intellects of men and women correspondent to and dependent on the special organization of their bodies."

In Miss Becker's argument on this point she confounds difference with inferiority, and this idea naturally enough suggests itself to all women, because the moment we admit to man a difference he makes it at once in his favor, and concludes that his is the superior sex. We started on Miss Becker's ground twenty years ago, because we thought, from that standpoint, we could draw the strongest arguments for woman's enfranchisement. And there we stood firmly entrenched, until we saw that stronger arguments could be drawn from a difference in sex, in mind as well as body. But while admitting a difference, we claim that that difference gives man no superiority, no rights over woman that she has not over him. We see a perfect analogy everywhere in mind and matter; and finding sex in the whole animal and vegetable kingdoms, it is fair to infer that it is in the world of thought also. To us it is a beautiful idea, that as there is just that physical difference in man and woman necessary to the preservation of the race, so there is just that spiritual difference necessary to the vitalizing of thought. It is a low idea of sex to suppose it merely physical. Those that have known the joys of a true love and friendship, feel that there is sex in soul as well as body. The higher orders of being are drawn together by the sexual attractions of mind and spirit, just as the lower are by those of passion. Yes, there is a marriage of souls as well as bodies, and it is this true union humanity sighs for to-day. If a difference in sex involves superiority, then we claim it for woman; for as she is more complicated in her physical organization, fills more offices than man, she must be more exalted and varied in her mental capacities and endowments. But when men argue this difference, in order to defend themselves for denying woman equality of privileges, they travel outside the record; for if a difference in the physical does not prevent woman from suffering and enjoying the same animal wants that man does, why should a difference in mind prevent her from enjoying all that man does in the world of thought? Although men and women differ in body, yet, they sleep, eat, sicken, die, run, walk, laugh and cry alike, so if they do differ in mind, they may feel joy and sorrow, love and hate, deliver a Greek oration, or solve a mathematical problem alike. And yet, with all, we recognize a marked difference in the sexes. Well organized fathers and mothers love their children, and willingly sacrifice themselves for their good, and yet we see a difference in their love. It is not uncommon for fathers to refuse to speak even, to dissipated sons or daughters that marry without their consent, often turning both out of their homes, penniless on the world; but how seldom a mother's love is thus at fault. The more unfortunate the child, the more depraved, hopeless, forsaken, the nearer she presses him to her heart. A father's love is based on pride, and grows in proportion as his son reflects glory on him; the mother's on pity and protection, and strengthens as the child needs her support and attention. Thus far, the world has been governed by the masculine element, hence war, violence, fear, stern justice without mercy, governments and religions, alike based on force and fraud, on the aristocratic idea, which legislates for the few, establishing jails, prisons and the gallows for the many, which sends a few saints to heaven, and the masses to everlasting hell, which makes one man God's Vicegerent on the earth, and paves the highways of hell with the skulls of new-born infants. If the feminine element had asserted itself from the beginning, these governments of force and religions of damnation, would have been modified long ago, mercy would have tempered justice, and love banished superstition. Hell, capital punishment and war, could never have emanated from the mother soul; for woman knows the cost of life better than man does, and it is ever her impulse to save it. It matters not that one can quote cruel, vindictive, ambitious women, who have been the terror of their day and generation, we simply say: that as slaves and subordinates, the mass of women have been nothing heretofore but reflections of men, we have had but few true women, for by frowns and ridicule men have moulded them to their own idea.

The feminine element has but just begun to assert itself in art, science, literature, religion, and government, and the world already feels the harmonizing influence. Our governments are growing more democratic, religion more hopeful, literature more exalted, science more practical, and art more refined. Men are leaving the chase and all brutalizing amusements, to share with cultivated women the higher pleasures of thought, music and conversation, and in proportion as the sexes assimulate with each other, we shall have higher types of manhood and womanhood, and a brighter day for the race.

E. C. S.

REPUBLICAN HONOR AND HONESTY.

Georgia, in expelling the colored members from her first legislature under the Reconstruction, has sounded the key note for all the states. And being now restored as a loyal state to the Union, of course the excluded members have no redress at the hands of Congress or any Federal Authority. The Springfield (Mass.) *Rupublican* tells how it was done in a way most damaging to its party's honor and integrity, as follows:

The original draft of the present constitution of Georgia contained an article making all qualified electors eligible to office. This was struck out on motion of John Harris, now a radical candidate for Congress, by a vote of 126 to 12, the 12 being white men. Afterwards an article was adopted declaring the Georgia code and all laws adopted since January, 1861, in full force, except as to slaves, and by this code negroes are excluded from office. *The negroes in the convention did not know what they were about, of course, but the white men did, and ex-Governor Brown soon after referred to these proceedings of the convention in a public speech, as evidence that the radicals of Georgia did not intend to establish negro supremacy.* The white radicals who were in this little game thought it a very shrewd thing thus to cheat the negroes and catch conservative votes. So far as they are concerned the result is a righteous retribution. By excluding the negroes, they throw the state back into democratic hands, and go out of power themselves with the negroes they have betrayed.

The negroes did not know neither what the Republican Convention at Chicago was about last spring, but the party did; nor what Congress was about in passing the 14th Article of Constitutional Amendments; but they will learn to their cost in due time.

THE WOMAN SUFFRAGE CANDIDATES.

THE CANVASS IN ENGLAND.

NO. II.

Sir Joseph M'Kenna is canvassing with great zeal for re-election in Ireland, accompanied by the leading Roman Catholic clergy.

Thomas Parry is once more in the field for the representation of the borough of Boston.

Tamworth borough has again brought forth John Peel, and has pledged to support him. At the hamlets of Fazely and Wilneecote the Liberals have also determined to work for his return.

John Stuart Mill, the leader of the Woman Suffrage party in Parliament, is again before the electors of Westminister.

The *Times* thinks no candidate will disturb C. R. M. Talbot in Glamorganshire. We hope so.

Thomas Barnes, who has represented his borough (Balton) sixteen years, has once more asked for its suffrage.

We are sorry to state that John R. Yorke has retired from the borough of Tewksbury, but hope his successor will stand as firmly on the woman question as his predecessor. Mr. Yorke was complimented with a vote of thanks, on retiring, for past services.

The borough of Reading has honored itself by re-supporting Sir F. H. Goldsmid.

The Hon. Geo. Denman has decided to stand for the borough of Tiverton.

The *News* says, Mr. Thomas Bass, who is before the borough of Derby, will no doubt be returned to the new Parliament by a large majority. We hope the *News* is correct.

Jacob Bright, though not one of the seventy-three who sustained Mr. Mill, is one of the bravest of Woman Suffrage advocates; and, in his address to the electors of Manchester, proclaims, that if elected, he will support this question. How many of our Congressmen, who tell us they believe in Suffrage for women, have the courage to announce it to their constituents, prior to "taking the stump?" Not one.

In the borough of Newark, Grosvenor Hodgkinson is running for re-election.

Among the three candidates in Dunham City we see the name of John Henderson.

Suffrage for Women in Great Britain.—The registration of voters for the forthcoming Parliamentary elections, which will commence about the 13th of November next, is being prosecuted with great diligence throughout the British Isles. At many places women formally demanded that their names be placed upon the lists of voters, on the ground that they possessed the property qualifications prescribed by the Reform bill; and the legal aspects of the question, as well as the extent of the movement, have excited much public interest on the subject. Over six thousand claimed the right to be registered in Manchester alone, and their demands were urged in an able speech before the registering officials by Miss Lydia Becker. After argument on both sides, the claim was disallowed. Similar proceedings took

place in other towns, and in some cases the question was reserved for legal decision. The question has finally been brought before the Judges at Westminster, and they have overruled the application of women to be registered as voters, on the ground that an amendment to the Reform bill, which was proposed in the House of Commons by Mr. Mill, substituting the word "person" for "man," was rejected, and that by this action the House clearly indicated the intent and purpose of the bill in this respect.—*Cable dispatch of Sept. 6.*

WORKINGMEN'S CONGRESS.

As we go to press, we have time only to say that the Workingmen's Congress is now in session in Germania Hall. The delegates from the various workingwomen's associations have been admitted. Susan B. Anthony represents No. 1; Mrs. Mary Kellogg Putnam (daughter of the author of "The New Monetary System") represents No. 2; and Mrs. Macdonald represents the Mount Vernon Association. Mrs. Stanton's credentials, from the Woman's Suffrage Association, will be presented to-day.

It is yet to be seen whether workingmen are wise enough to see, that so long as woman is disfranchised her labor is degraded, and capitalists will use her cheap labor to cheapen that of the man by her side. Seeing that man cannot drive woman out of the world of work—for she must work or starve—all that remains to be done is to dignify her labor by placing the ballot in her hand, and thus dignify and exalt themselves.

THE WORKINGWOMEN'S ASSOCIATION, No. 1, invite the women compositors of this city and Brooklyn to attend their next meeting, to be held at the office of "THE REVOLUTION," Monday evening, Sept. 28th, at 7½ o'clock, to form a Woman's Typographical Union. Officers and members of the men's Unions promise to render the women every possible aid in securing to themselves equal pay for equal work.

DEMORALIZED DEMOCRACY.—The democrats grow darker and darker. Already have they reached shades like this as comes from Arkansas: Helena, the happy City.

BARBECUE AT LAGRANGE!

Thursday, Aug. 13, 1868.

COME ONE! COME ALL!! BOTH WHITE AND BLACK!!

As the infamous lie is in circulation that the meats for colored persons will be poisoned, we nail that Radical trick to the counter by offering CHOICE OF TABLES to our colored friends, or we will divide places with them.

H. B. BUTTON,
PAUL F. ANDERSON,
J. B. RANDON,
} Committee.

Helena, Aug., 10, 1868,

A CITY paper says: "The true national ideal is—our credit as far above suspicion as the virtue of our sisters and wives."—*Real Estate Record, Sept. 5.*

Would any one laugh if the words "brothers and husbands" were substituted.

WANT of room compels us to defer the Report of the attempt of the Mount Vernon women tax-payers to vote at their village meeting, until next week.

BEAUTY OF THE BEST OF MONARCHIES.—The members of the Royal family of Great Britain have the following allowances from the government: The Queen has $1,925,000 and $6,000 extra for pensions; the Prince of Wales has $200,000, his consort $50,000, ; Prince Alfred, 75, 000; the Crown Princess of Prussia, $40 000; Princess Louisa, Princess Christiana and the Duchess of Cambridge, each $30,000; the Duke of Cambridge, $60,000; the Duchess of Mecklenburg-Strelitz, $15,000, and Princess Teck, $25,000.

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

From the London Morning Star.

THE EQUALITY OF WOMEN.

THE Economic Section was crowded to-day, the great attraction being a paper by Miss Becker "On the supposed differences in the minds of the two sexes of man."

Miss Becker said—If we cast our eyes over the various subjects debated in the field of politics, literature, or science, as they affected the interests of humanity, it was impossible to avoid being struck by the entire omission of all direct reference to the feminine portion of the race. No doubt, in many instances, such as questions affecting the supply of food to the people, or those relating to sanitary arrangements, there was no necessity to make any special reference to women, because every one admitted that they were equally liable with men to suffer from hunger and disease, and that they had an equal claim to be guarded as far as possible from the effects of those evils. Were the same principle of community of wants and uniformity in the means of supplying them recognized in other questions than those affecting mere physical existence, we should have no occasion to remark on the absence of provision for women. But, unfortunately, this was by no means the case; women were admitted to have equal needs with men only as regarded the conditions of physical life; their moral and intellectual necessities were supposed to be widely different; the conditions which men found most profitable for the development of their faculties and the promotion of the highest enjoyment of which a moral and intellectual being was capable, they appeared to regard as unsuitable or unnecesary for women. Among these conditions, she might mention first, a liberal education, and the opportunity of using the advantage thereby gained in achieving an honorable independence by personal exertion; secondly, political representation, or a voice in choosing the government or the laws which they, as individuals, were bound to obey. When measures were under discussion relating to the better securing of these privileges for the people at large, we invariably found that the absence of any provision for women proceeded from the absolute exclusion of one half of humanity as beings who had no part or lot in the need for a liberal education, or for political representation. There was not the shadow of a doubt that advantages of the same kind as those conferred by the study of science on boys and men would be enjoyed by girls and women to the same degree, if equal opportunities of pursuing it were afforded to them; yet we did not find that a recent committee of the association bestowed any thought or gains on the consideration of how the latter might be made partakers in its benefits. A similar course had been taken by the Royal Geographical Society in its recent offer of prizes to encourage the study of geography in schools throughout the country. The prizes were offered only to the youth of one sex; and it, therefore, appeared that, in the judgment of the society devoted to that science, geographical attainments were neither necessary nor desirable for girls. There was more equality as regarded elementary instruction. It was generally admitted that girls as well as boys should be taught to read and write. (Laughter.) Yet the notion of inferiority in feminine requirements underlaid all educational legislation. For instance, in the abstract of a bill to provide for the education of the poorer classes, introduced into the House of Commons last session by Mr. Bruce, she found that while infants under six years of age were placed all on a level as regarded the provision made for their intellectual needs, boys above that age were to receive sixpennyworth of instruction weekly, while fivepennyworth was deemed sufficient for the girls. It would be strange indeed if systematic and wilful neglect on the one hand, and legislative sanction on the other hand, to the principle of making distinction in provision for national educations to the disadvantage of girls did not produce its natural fruit in the prevalence of the belief that women were endowed with an inferior order of intellect, that they were incapable of being taught to the same extent as men, and that they were naturally unable to appreciate the enjoyment to be derived from the exercise of the higher intellectual powers. The existing arrangements were founded on a principle at present almost universally accepted without inquiry or examination, and which was the basis of political, social, and educational legislation. This principle had been recently defined by a writer in the *Pall Mall Gazette* as the radical inequality of the sexes—the radical inferiority, physical, moral, and intellectual, of woman. Now, it was a question of serious importance to determine how far the principle which led to such momentous results was a sound and scientific one. Was there in truth such a distinction between the moral and mental constitution of the two sexes that what was found so beneficial to the one must be assumed to be hurtful to the other; that what the masculine mind liked and desired, the femine disliked and deprecated; that the one was progressive and the other non-progressive; or, admitting that both were capable of development, that their nature was so diverse as to require the adoption of totally different methods of promoting their development? Because, if there were no such difference—in fact, if that which was naturally pleasant and profitable to a man was also pleasant and profitable to a woman, it was obvious that the feminine portion of the race, being practically debarred from such means of cultivating the higher mental faculties as were afforded by university training and membership on equal terms in the various scientific and learned societies—must suffer serious deprivation and loss. Whether any distinction existed between the minds of men and women seemed to be a proper subject of investigation by a scientific society, more especially as the question involved practical consequences of a very important nature to many millions of British subjects. Those who challenged the correctness of the position laid down by the writer in the *Pall Mall Gazette* might congratulate themselves that there existed an association ready to submit the most time-honored propositions to the test of observation and experience, and to proclaim to the world the results derived from scientific and impartial investigation. The propositions which she desired to submit to the section were three in number:—1. That the attribute of sex did not extend to the mind; that there was no distinction between the intellects of men and women corresponding to and dependent on the special organization of their bodies. 2. That any broad marks of distinction which may at the present time be observed

to exist between the minds of men collectively were fairly traceable to the influence of the different circumstances under which they passed their lives, and could not be proved to inhere in each class in virtue of sex. 3. That in spite of the external circumstances which tended to cause divergence in the tone of mind, habits of thought, and opinions of men and women, it was a matter of fact that these did not differ more among persons of opposite sexes than they did among persons of the same sex. In illustration, she would observe that among plants there was no superiority of any kind connected with sex; and that among animals, whichever sex happened to be superior in physical strength dominated over the other. This superiority was not always on the side of the male, as in raptorial birds, and some species of insects, such as ants and bees. In the middle ages of society superiority in physical brute force carried with it superiority in all the relations of life. The mailed barons rode roughshod over an unarmed phalanx, and would have scorned with contempt the proposition that these helpless beings were in any sense their equals. When such was the rule among men, the condition of the weaker sex must necessarily be one of complete subjection and subordination. Though the young and beautiful among them were, at one time, exalted to a condition almost of deification, this temporary and transient ascendancy of a portion of their number could never compensate others for the disadvantages of their position. The condition of society had been altered since those days; and just as the masses of the people—finding that the protection of powerful lords was no longer necessary to security—were beginning to think and act for themselves, and to demand the means of education and political representation, so the subordinate sex was beginning to discover its needs in this respect. The law placed men and women nearly on a level with regard to personal security, while the development of knowledge enabling man to bend to his service the physical forces of nature tended to lower bodily strength as an element in producing personal power of ascendancy. The assumptions made respecting the mental and moral discrepancies between men and women were founded on habits and customs inherited from past ages, which had their reason in the exigencies of former social and political conditions, but which were not applicable to the present day. In illustration of her second proposition, she pointed to the fact that when minds were classified into groups, the male and the female mind were not the only species recognized; but wherever a class of persons were united by similarity of profession or pursuit, there was generated among them a peculiar tone of thought distinguishing them from men engaged in other occupations. This was not attributed to any specific distinction in the minds of those who pursued each profession, but to education and circumstances; and a similar reason would account for all the differences that might be observed to exist between men and women. The difference in their pursuits in life—in the things each had to do—would tend to make a diversity between men and women, even if their education and training had been in common. With regard to her third proposition, she remarked that the proper method of arriving at a sound conclusion on the subject was, not to compare a fancy picture of women made up of recollections from the poets, and vague notions of what women ought to be with an ideal picture of man drawn from similar veracious sources; but to compare the men and women of every-day life with one another and among themselves, and observe whether the alleged discrepancy was borne out by personal experience of living human beings. She believed the result of this observation would be to show that ordinary women were equal in intelligence to ordinary men—that they were about equally sharp in understanding and acting on any matter within the usual scope of their ideas or daily avocations, and equally stupid when any subject was presented to them slightly foreign to these, or if they had to be pushed a very little way out of the familiar groove in which their thoughts had usually run; and that if any woman was conspicuous among her own sex for intellectual superiority it would be found that she was superior, not only to the masses of women, but to the great majority of men. Miss Becker concluded by a statement of her reasons for bringing this question before the association.

Some extracts were hurriedly read from a paper by Mr. Joseph Payne, "On the relation between learning and teaching," but the *furore* excited by Miss Becker's paper was so great that it was found impossible for the author to secure the attention of the section.

A discussion then ensued on the education question generally, and also on Miss Becker's paper in particular. Upon the question of endowments (treated of in Mr. Fitch's paper on the preceding day) a general opinion was expressed that they must be made more in accordance with the requirements of the times, the main point urged being that the endowments produced most inadequate results. At Croydon, for instance, a grammar-school master received £300 per annum without having a single pupil for years together, while the schoolroom was used by an enterprising builder for storing timber. (Laughter.) With regard to Miss Becker's paper,

Mr. J. G. Fitch observed that the smaller sum proposed to be allowed per head for the teaching of girls arose simply from the fact that girls' schools could be conducted more cheaply than boys' schools.

The Rev F. Meyrick, who has had considerable experience as an inspector of schools, said he considered that in examinations, relating to Holy Scripture, girls were equal to boys; in the matter of reading he considered that the girls excelled the boys; in the matter of writing both girls and boys were about equal; and in the matter of arithmetic the boys were superior to the girls, whose time was a good deal occupied with instruction in sewing. Each sex had its special excellencies, and education must be adapted to its future work in life. (Hear, hear.)

The Rev. A. Jessop did not see the force of the illustration drawn from bee-land (laughter)—we were not bees, but men and women (laughter)—and we could not ignore the actual physical distinction which existed between the sexes. (Laughter.)

Mr. Heywood stated that the University of London proposed next year to confer degrees upon ladies, in the event of their passing a rather stiff examination. (Laughter.) He did not exactly know yet what they would be termed—whether "spinsters of arts," or what not. (Laughter.)

Mrs. Fellowes said the whole system of female education among the upper classes must be entirely remodelled. At present a girl who had "finished her education," as it was termed, was generally about as empty-headed a creature as could be found on the face of the earth. (Laughter.)

Other gentlemen, and one lady (Miss Robinson) having spoken.

Dr. Farr moved, "That the council of the association be requested to appoint a committee to consider how the scientific education of women can be promoted."

The President expressed his opinion that, up to a certain age, there need be no difference in the education of the sexes; but that the mission of women in life was different to that of men, the former having reserved for them a higher mission, in which the delicacy, refinement, and grace which formed the charm of the female mind, were more important than the pursuits of science—viz., the training of a family, which was, after all, the most important education that could be imparted to mankind. (Applause.)

Miss Becker, in reply, said she could not understand why an inferior teacher should be entrusted with the training of girls; and in answer to a remark by one of the audience, "Not inferior, but cheaper," she observed that the efficiency was generally considered to be measured by the amount of salary paid. The system of having separate teachers for the girls and boys of a family she condemned as wasteful, and contended that the same teacher should undertake the education of both, believing it would be found that they would mutually encourage each other, and do each other good. Some gentleman had said that he hoped sewing would not be abandoned as a part of female education. Upon that point, she would observe that, in former days, spinning was the great employment of Englishwomen, and at that time the process was laborious and not very profitable. As soon as it became profitable, by the introduction of superior machinery, it passed out of the hands of women. She hoped a similar revolution would take place with regard to sewing, and she looked forward to the time when a needle would be as much a stranger in the hand of a woman as the spinning machine was in the present day. She argued that the isolation of the sexes was prejudicial to both, and particularly complained of the evil effects upon females resulting from their being shut out from the great stream of humanity around them. With regard to the Cambridge examinations, she expressed her gratitude to that university for having taken the lead in recognizing the existence of woman, which the sister university had hitherto ignored; but condemned the practice of adopting a different examination for women to that arranged for the opposite sex, arguing that system had to a great extent destroyed the value of the examination, and declaring that she would not care to enter into a competition from which all the men were excluded. In reply to the chairman's observations, she said her opinion was that delicacy and refinement were required equally by both men and women, and she did not think the highest intellectual culture at all incompatible with a training for the important duties the president had referred to; on the contrary, she thought the one would rather tend to promote and assist the others. (Miss Becker, whose observations had been frequently interrupted by laughter and applause, resumed her seat amid loud cheers.)

Dr. Farr's resolution was then put to the meeting, and carried with only one dissentient.

COMMENTS OF THE PRESS.

From the London Times.

Miss Becker presents herself to an Association open, as appears by her presence, to women as well as men; she excites an exceptional degree of interest, and obtains an animated discussion. Several papers on important subjects by the less favored sex, as it must be called on this occasion, are hurried over or neglected that many of the lady's hearers may have their say with her. In her carefully prepared and very able paper she brings before the meeting numerous considerations, most of them in the nature of facts, some general conclusions from them, and also what may be called proposals of a practical character. The considerations forming the premises of her argument are interesting, and have their significance. Women have points of equality with men, and even of superiority. Many men are even below the average of women. Where they do compete—that is, where competition cannot be denied—women frequently beat men; as in science, natural history, modern languages, and certain kinds of writing. Women suffer much injury, or, we should say, many injuries, by the laws and customs which assume their general inferiority. They are thrown back on feminine society, the strong to share the lot of the weak. They are deprived of suitable employment, and actually ill-paid and otherwise ill-treated for the same work done. They are not allowed any political opportunity, or even any way to get their voices heard in legislatures. They are kept to the dullest and most mechanical handicrafts—in the early ages grinding corn, then spinning, now sewing. What next, now that this is likely to be all done by machines? In all the higher branches of science and literature the distinction of sex seems to disappear, so says Miss Becker. The distinction is greatest in barbarous countries and barbarous times—that is, where force is or was the only law. In this country the lady believes it to be only a relic of the past. Nor are there any laws of nature to justify it, she says. If in the brute creation the male is often stronger than the female, it so happens, she says, that among birds and beasts of prey, as also in bees—the nearest approach to a human community—the female is the stronger and nobler. If women are educated to be inferior and then kept down by laws and customs, of course they will be inferior. They are an oppressed, and, to a certain extent, a proscribed class, inasmuch as they are excluded from many domains and vocations they have a natural right to—that is, the righ

of equal fitness. This is only a sample of the considerations thus brought under the notice of the Association. In themselves they deserve notice. It is only when they are placed beside the immense conclusions drawn from them that they must strike most people as inadequate, or questionable, or beside the purpose, or hardly serious. The intended conclusion is that women are on a par with men, and just like men, in everything but their physical constitution. The opinion and practice of the entire human race up to this very hour are, we are told, quite wrong. No conclusion is to be drawn, we are told, from the position actually assigned to women in all ages and countries, for it is only the consequence of barbarous usages now obsolete, a false opinion now to be exploded. The existing state of things is founded on universal belief and practice. Against an entire world of fact and thought Miss Becker arrays a pretty phalanx of ingenious remarks, tender remonstrances, fine ideas, and statements of a rather problematical character. After all, she can only assert that women have it in them to be as good as men for all purposes, except brute force. But even that opinion is infinitely out of scale with the handful of elegantly expressed and nicely turned considerations meant to support it.

Such a disproportion, perhaps, is inseparable from the subject, and Miss Becker may think herself in the case of a Columbus undertaking that a tremulous little needle shall open the way to a new world. But the lady might have been a little more explicit and even more courageous in the suggestion of methods, means, and ways to be immediately adopted. Man, it is admitted, hold the immense fortress of power, knowledge, position, and attainment by an undoubted prescription from the beginning of the world. The weaker sex, as it is admitted to be in fact, is not prepared for a general assault upon all the points of defense. What points, therefore, are to be selected for the first attack? The vote, of course, is demanded, and there is no moral impossibility or even any great difficulty in that concession. Miss Becker also seems to demand the same education for the two sexes—that is, the same subjects by the same teachers, with the same examinations, the same examiners, for the same degrees, honors and rewards. Even thus far, there is no impossibility, and the difficulties are only such as might be got over by suitable arrangements. We have to suppose a considerable number of young women desirous of what is called University education, and a few simple regulations would obviate the awkwardness of unexpected or undesirable meetings. Discipline is necessary even in the case of young men, and it would only have to be adapted to the new subjects and circumstances. But unless we understand the lady, she seems to go a little further than the laws of nature, as we must venture to call them, would allow. She insists on actual association, on free and equal terms, as the most efficacious, and indeed, the necessary, means of obtaining the desired emancipation of her sex. We may mistake her, but it is a point in which mistakes should not be even possible. It is impossible to suppose crowds of young men and young women freely associating and conversing in lecture-rooms, halls, passages, places of recreation, tutors' apartments, public conveyances to and fro, without results condemned by the existing code of morals and inconvenient under any. The young women might gain something, but they would certainly lose somewhat of the qualities now valued higher than any possible gain. Miss Becker ought to give us some idea of the new educational institutions to be founded, or the alterations to be made, for her purpose. Then as to free association in public business, in legislation, in government, in the administration of Companies and great concerns, we cannot but think that young women of pleasing appearance and agreeable manners would find themselves much out of place, or in place to no good end, in a public office, in exchanges, commercial coffee-rooms, vestry meetings, or election committees. Anyhow, one ought to be told the new arrangements that would certainly be required. Conceive fifty or a hundred charming young ladies sitting in the House of Commons, running about the lobies, and freely availing themselves of the dining and tea rooms. We understand Miss Becker to say that the tyranny of a vicious custom is the only hindrance, and that were nature allowed to take its course nature would do no wrong. But she cannot possibly mean that great alterations would not be necessary before a change in the sex of a legislature and entire civil administration.

But even if Miss Becker should succeed in persuading the British Association, and bringing them round to her way of thinking, she would find herself simply in the case of a person standing on the pavement and assuring a casual acquaintance that he ought, by right, to be the occupant of the best house in the street. The men are in possession, and the British Association does not represent mankind, certainly not the stronger part of mankind. Miss Becker has said nothing about the Army and Navy, the Military, Volunteers and Constabulary. She seems content to leave all that to men. To men, also, she leaves all the hard work of life—agriculture, road and railway making, furnaces, forges, pits and mines, shipping, fisheries, and so forth. But under these heads we have not only overwhelming bodies of strong men accustomed to use their power to get what they want, but also the only nurseries and schools of physical force and practical power. These men, these soldiers and sailors, these laborers, workmen, miners, fishermen, and the rest, possess the earth, and hold it with a very strong grasp. They have their differences one class with another, but they are of one mind in this—that they will not give the world into the hands of women. Neither all the women nor all the philosophers in the world will ever persuade them to this. In fact, there is no opinion or reason about the matter. The men won't listen to reason on the subject. Delicate appeals to their humanity, or their gallantry may succeed in obtaining some slight mitigation of female subjection; but this is not the line taken by Miss Becker. She disputes the right of physical force to monoplize political power, its avenues and its prizes. Physical force will not listen to the challenge, or even hear. It will still hold what it believes to be its own. Miss Becker, of course, can try the broad avenue to power, open to the weak as well as to the strong, to young and to old, to women as well as to men, to slave as well as to free—the avenue of an open public education. But even here she does not apply to the right quarter. There are plenty of women in the world rich enough to found any number of schools, colleges and universities, with all sorts of professorships, either exclusively for women or primarily for women, with the liberty of inviting whom they please to share their studies. No doubt there are young men in the world who like that kind of thing, and would not disdain to compete with women on a common ground. They would find their lady associates good teachers and good learners, and would have to work hard to keep pace with them. There is no reason why the experiment of a female, or what the grammarians call an "epicence," University should not be tried; and it would be at least as reasonable as many things rich old ladies now do with their money.

From the Dublin Express.

By far the most popular discussion at the recent meeting of the British Association was that elicited by Miss Becker's paper on "The Social and Political Position of Women"—no, we beg their pardon, of "Men." For it must be remembered that there is really no such thing as woman. It is all a mistake; and the sooner such words as "wife," "mother," and "sister" are erased from our vocabularies the better. This strange error into which mankind fell shortly after the creation, and in which they have continued up to the middle of the nineteenth century, arose, according to Miss Becker, after this fashion:—By a curious accident, the male of the human species happen to possess greater physical strength than the female. This, she is careful to explain, is the merest accident, and not a general law pervading the whole animal creation. Thus it will be gratifying to those of our readers who happen to be men of the opposite sex to learn that in "raptorial birds and some species of insects, such as ants and bees," the advantage in this particular is on the side of the female, which, accordingly domineers over the male. "In the middle ages of society, superiority in physicul brute strength carried with it superiority in all the relations of life. When such was the rule among men, the condition of the weaker sex must necessarily be one of complete subjection and subordination." But in the present state of society, inventions, discoveries, and the development of knowledge, by enabling man to bend to his desire the physical forces of nature, tend "to lower bodily strength as an element in producing personal power or ascendancy." A revolution is at hand. The days of our ascendancy are numbered. No longer shall we be permited to practice the ungenerous tyranny of earning money for our wives and daughters to spend. The hour of their emancipation from this thraldom is approaching, and we expect before long to see our streets placarded with representations of our fair slaves, each bearing the touching legend: "Am I not a man, and a sister?"

Now, we are quite prepared to concur, for argument's sake, in all that Miss Becker and her associates labor to prove. Let us grant that there is no intellectual difference between the sexes beyond what is "fairly traceable to the influence of the different circumstances under which they pass their lives." But this only proves the possibility of making the sexes identical in intellectual attainments and pursuits. It does not prove its expediency. The mistake of the advocates of what they call women's "rights" consists in altogether ignoring the family. The mistake of our English Common Law and the Roman Civil Law (which it has followed in this particular) is an opposite one. It displays itself in the extraordinary severity of the Roman *patria potestas*, which survives, scarcely mitigated, in our Common Law maxims regulating the property of married women. Between these two extremes there lies a golden mean, which has not yet been gained, and in the attainment of which there is room for honest exertion on the part of the advocates of Woman's Rights, in the true sense of the term. What we want is the more perfect education and intellectual development of woman, not her conversion into man. This education should have reference to her future position as wife and mother, not as the rival of man in the college, in the senate, and the learned professions. If it is not a necessary consequence of different intellectual formation, it is at all events a rational and convenient diversion of labor, that the man should be the breadwinner, the soldier, the legislator, and the woman the guardian of the house. It is an arrangement that has stood the test of some six thousand years. After all, physical conditions are an important element of success even in intellectual pursuits; and it can hardly be contended that in this respect the two sexes would enter into any of the rivalries we have mentioned on equal terms.

We would not be understood as undervaluing in the slightest degree the importance of opening up for women new branches of suitable industry. This is an absolute necessity in the present state of our population. Owing to emigration and other causes, the number of women is considerably in excess in these islands. The Queen's Institute and other kindred societies have already effected much in this direction, and more remains to be done. The needle is not now the only resource of the lower classes. The Victoria Press is entirely in the hands of women. Numbers of the middle and higher classes support themselves by literature, and by various employments connected with the fine arts, such as designing and engraving. There is a clearly marked line separating the widest extension of woman's work in these directions from the total subversion of our social system which would be the consequence of the admission into existing colleges of a scattering of "sweet girl graduates in their golden hair," or the invasion of the House of Commons by the fifty or a hundred charming young, ladies whom the *Times* pictures to itself as running about the lobbies, and freely availing themselves of the dining and tea rooms. Indeed, the advocates of the extension to women of the electoral franchise appear to us to sign their own condemnation by proposing to exclude woman in her natural state of wife, and admit her only in the transitional or abnormal condition of spinster or widow.

The champions of Woman's Rights have a further legitimate field for exertion in procuring the reform of the laws regulating the property of married momen. The extreme rigor of the Common Law to which we have referred has been gradually modified by the action of Courts of Equity. By means of marriage settlements the doctrines thus established are brought into operation, and the mischievous consequence of the Common Law obviated. But the poor have no such protection. The most aggravated form of the evil arises when the earnings of an industrious wife are appropriated and squandered by a drunken husband. The recent act only affords protection in cases of actual desertion, and that by means of the repulsive machinery of a Police Court. It is high time that our laws on this subject were reduced to one consistent system, in accordance with the more rational principles adopted by Courts of Equity. The Select Committee of the House of Commons, to whom Mr. Shaw Lefevre's bill of last session was referred, have reported in favor of such a change. They reported the bill without amendment, but they wisely add that the whole question is of too great importance to be hastily disposed of at the end of a session. The most valuable portion of their report consists of the testimony of witnesses as to the practical working of a similar reform in Canada and several of the United States. Its effects are described as most beneficial, and the existence of any of the evil consequences which were apprehended as the result of the creation of separate interests in husband and wife was emphatically denied. In all legislation on this subject, the necessary conditions of the family must be carefully preserved. There must be no attempt to institute a rivalry of Paterfamilias *versus* Materfamilias. It should be the object of the legislature to afford to the wives of the poor the same protection in the enjoyment of their property that the richer classes are able to secure by means of marriage-settlements. But these are far too humble and practical considerations for the advocates of the rights of the female sex of man.

From the London Standard.

The British Association at Norwich must certainly be congratulated on its catholic spirit and its versatile achievements. At first sight, the question of Woman's Rights might appear to be somewhat alien from a scientific society. That it should be left for the present day for the philosophers to determine the place of woman in nature is surely a little singular. The vulgar mind is not at once prepared to admit the connection of science with what may be, without offence, termed Bloomerism, nor do we perceive any particular felicity in grouping in Section F, "Economic Science and Statistics," a lecture by a single lady on the "Supposed Difference in the Minds of Men and Women." Perhaps it was with some subtle and insidious view of illustrating that difference that Miss Becker was permitted to occupy the platform. It was needless for the reporters to assure us that there was a "crowded attendance," and that the lady lecturer was received with much cheering and laughter. It is right that the male sex should guard itself from any suspicion of desiring to stifle the first awakenings of a rival intelligence. And, on the whole, it is as well that Miss Becker should be allowed a hearing, whatever may be the result of her efforts for the improvement of "Economic Science."

We shall, of course, lay ourselves open to the usual reproach of being jealous of the feminine intellect, when we aver that we are not greatly impressed by Miss Becker's arguments, and that we do not think that she has added any new reason for a rearrangement of the sexual relations. We start by taking the preliminary objection, that this is no question of science at all, and that the cause of the woman is not to be advanced in any degree by philosophical investigation. We deny that the British Association has any claim to deal with the subject as an "economic" one. If it is a subject for science at all, it should have been included in the physical and not the economic section. We ought to have the matter discussed, admitting that it is fit for discussion, in the department which is devoted to the arrangement of animals in their right places, and to the investigation of structural affinities and anatomical analogies. So only could we rightly and scientifically treat of the proper place of woman in the scheme of nature. To put Miss Becker in Section F is scarcely just either to the lecturer or her theme. If there is anything to be learnt respecting the nature of women which the world did not know before; if any new facts have been gleaned, or any fresh discoveries made, which warrant a supposition that man since the beginning of creation has been all along under an error as to the mental or moral organization of woman, we ought to have the investigation conducted in all scientific form and upon exact principles.

In the department of "Economic Science and Statistics" Miss Becker is clearly out of place with her "Supposed Difference" between man and woman. Nothing she was able to prove under these restricted conditions of inquiry could possibly be of any scientific value The lecturer's argument, if we understand it rightly, is, that there is no difference, moral or intellectual, between man and woman—that the two sexes are in all but physical respects equal—and not only equal, but similar—that the variations which exist are the result of the arbitrary and partial behavior of the men in respect to their natural rivals. Miss Becker, who has all the courage of her position, begins by laying down the startling proposition that in the field of politics, literature, and science, it is impossible to avoid being struck by the "entire omission of all direct reference to the feminine portion of the race." Subsequently, the lecturer qualifies this statement by declaring that "the moral and intellectual necessities" of the woman are by the world supposed to be widely different. It is impossible to deny that there is a wide-spread delusion of this kind, taking its origin from the beginning of things; but we must demur to such a theory being taken to be equivalent to "the entire omission of all direct reference to the feminine portion of the race." In the fallacy of this deduction lies the whole root of the Women's Rights argument. But, granting that men have acted upon the idea of the moral and intellectual difference between them and women, is it true that this implies an "entire omission" of the woman's influence from the fields of politics, literature, or science? Surely it is not so. Because we have conceived that women are not as men in their moral and intellectual nature, we certainly have not excluded them from their share in the work of life. The influence of the woman's nature has not been the same as the influence of the man's. Are we then to assume that women have had no influence? Can it be said that this femine influence is a thing which science can make either greater or less? Or is the reproach to man that he has made the woman's influence what it is?

As to the difference itself, we must, with all respect to Miss Becker, aver that it is too late in the day to raise the buestion, even if it were a proper one for scientific inquiry. From the beginning, it is certain that both men and women have acted under the idea of their dissimilarity; and are we to believe now that this idea, common to both sexes, was but an arbitrary assumption not warranted by nature? Even if we could suppose that the theory of the sexual difference originated in the superior strength or selfishness of the male sex alone—which is a monstrous assumption—we should be forced to admit this among other proofs of a radical and inherent distinction. How came the sexes to accept each its separate share in the business of life? Was it the will of the tyrant man which compelled the woman to accept what is assumed to be the inferior position? This would be only an irrefragible proof that man's was originally the stronger nature. In the beginning the sexes were either equal or not equal. If equal, how came the man to usurp and to maintain the superior power? What is more pertinent still, how came women to accept and abide by an arrangement, if it was one which they felt to be unnatural or degrading?

Miss Becker's argument that the apparent differences between man and woman in respect to their moral and intellectual natures are caused entirely by distinct systems of education, and by a legislation which favors the man at the expense of the woman, is one which can only be met by an appeal to universal experience. In the animal world, Miss Becker contends, the males have not always the superiority. The female bee is queen of the workers, while the males are an abject and slavish race. This is is a kind of reasoning which we venture to offer as peculiarly feminine, and which we are sure that no male will undertake to meet. What then? We are men, and not bees. We have but two sexes, while the bees, as Miss Becker seems to forget, have the advantage of three, the third doing all the work in the bee world. Looking to the animal world for analogies, we are very sure that the males and the females cannot be made to change places at pleasure; that it is not purely a matter of device or of accident, which sex performs any particular function.

The argument that women have not their fair opportunities of education is one thing; the argument that, if educated as the men they would be as men entirely, excepting only certain physical disqualifications, is another and a very different thing. We have no objection whatever that women should be admitted to precisely the same educational advantages as men. We are of opinion that they are at present excluded (not so much by the jealousy of the men as through the prejudices of their own sex) from many occupations in life which they might properly fill. But to argue that "the attribute of sex does not extend to mind" is as preposterous as to speak of sex as an "attribute." It is to argue against human nature—against human feeling—against the instinct, not of one sex, but of both sexes. We believe for our part that the theory on which men and women have acted since the creation is after all the true one—that the distinction of their moral and intellectual natures is founded upon, and is part of their physical difference; that by no education whatever can we materially affect this distinction; finally, that it would be to the certain injury and deterioration of the woman—could we speak of her as separate from man—if we could succeed in abolishing the distinction. The presumed inequality of the sexes implies no degradation to the one more than to the other. It is no question, in truth, of equal, but of similar. If we could make the sexes not equal but the same, the most sacred of all human bonds would be dissolved. There would be no true relation of the sexes. Marriage, reduced to a partnership with limited liability, between two equally intellectual and capable beings, would be an institution inconceivable. Wife, sister, mother would be words of no meaning. The single young women of England might be illustrious professors of economic science and shining lights in Section F; but we venture to predict that in the sexual millennium to come there would be a singular economy of marriage, and a sad falling off in the rearing of babies.

From the London Daily News.

One of the most pleasant sensations of the scientific holiday at Norwich seems to have been created by a lady on Tuesday. The Section of Economic Science is hardly the one in which we should expect a lady to shine, but Miss Becker took it by storm, and carried everything before her. The very title of her paper was a challenge. Its subject was Woman's Rights and Wrongs: but it ignored the very word woman, and boldly challenged the consideration of "the supposed differences in the minds of the two sexes of man." Miss Becker pleaded ably and eloquently for the equality of the two sexes, but she practically asserted the superiority of that "sex of man" to which she herself belongs. When Miss Becker concluded her paper, a member of the other "sex of man"—Mr. Joseph Payne—naturally thought that, as his turn had come, he might read his paper; but the crowded audience had been so excited by the vindication of the feminine intellect that the sterner sex had not a chance. The Section would not have even hurried extracts from Mr. Payne's paper; all that it would do was to discuss Miss Becker. Into this discussion both sexes of man seem to have entered warmly, but it ended in an entire rout of the advocates of feminine inferiority. Miss Becker claimed for the sex of man which she ornaments quite equal faculties with the other sex, and she demanded for it an exactly similar training. Indeed, in the exultation of her triumphant reply to the arguments of her critics, she expressed a hope that the time would soon come when the needle would be as strange in the hand of a woman as a spinning-machine is in the present day. But Miss Becker's argument is not as unpractical as this extreme expression would seem to indicate. No doubt, the education of "the two sexes of man" differs more widely than their faculties. Female education, like female dress, is still in the ages of childish splendor, while the education of men, like their dress, is regulated by a sense of practical utility. The intellectual faculties are scarcely appealed to in the female education of the day; and as Miss Becker and her friends complain, the schools aim rather at sending out a brilliant toy than a cultivated mind. But it will never cure this evil to claim the world as the equal share of both sexes. Each has its sphere, and in its sphere is first. That of woman is the affections, that of man is the reason, and nothing but confusion can come of claiming equality for both sexes in the sphere of either. The practical conclusion at which the Economic Section arrived, is perhaps the best answer to the just complaints on which Miss Becker's rather extravagant claims were founded. The Council of the British Association are asked to appoint a committee to consider how the scientific education of women can be promoted. It is in a wider, more liberal education that the female sex will find the remedy for that expulsion from the great field of the world's work of which Miss Becker complains. Let the faculties of each sex be trained with equal thoroughness, and their inherent distinction will come out as clearly as their essential oneness. Perhaps if the emotional nature of men and the reason of women were more thoroughly cultivated in their education we might hear less of "supposed differences in the minds of the two sexes of man."

WHERE ARE THE POLICE?—Under this head the *Commercial Advertiser* has some pretty severe strictures on the method of the police in arresting so many more women than men at disorderly houses. The *Advertiser* says, "the poor creatures who, at the whim of a police captain, are thus dragged from their wretched dens to the station-house, are the next morning taken before a police magistrate and discharged, fined, or sent for a brief term to Blackwell's Island—according to the mind of the Judge. In either event, they ultimately gravitate back to their old haunts. They are without hope, have nothing to live for, and being so situated, a year, six months, perhaps ten days, finds them living as before—it may be a trifle more hardened or careless of the future." The *Advertiser* thinks it may be expedient to practically demonstrate to such outcasts the hardness of the way of the transgressor; but questions if such a course does not make worse women of them—whenever that is possible. The *Advertiser* closes by saying, "alas! the poor women neither vote nor control votes;" which no doubt explains very much of the injustice and cruelty under which they suffer.

TO CORRESPONDENTS—We do not like to seem fastidous, but *pencil* writing is an abomination to all printers and often becomes wholly obscure on its way to the press. Much of the writing nowadays is bad enough done with good ink and pen.

SUFFRAGE CONVENTION OF COLORED MEN.—A call is out for a Colored Suffrage Convention, to meet in Utica, New York, on the 5th of October. The call says right earnestly :

We want suffrage, we want our due rights to the full prerequisites, we want a free, liberal, public school system and that invidious, impudent, separate school system abolished, in short, everything in public policy of state inimical and prejudicial to a republican, and we intend never to cease all righteous agitation, until every disability is removed, and every right obtained.

JOSH BILLINGS thinks most enny man will conceed that it loox very foolish tu see a boy drag a heavy slay up a steep hill for the fleetin' pleshur of ridin' down agin ; but it appears tu me that that boy is a sage by the side ov the young man hoo works hard all the week and drinx his stamps up Saturda nite.

Financial Department.

FINANCIAL AND COMMERCIAL.—*America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. Atlantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.*

THE REVOLUTION.

VOL. II.—NO. 12.

GOLD AND SILVER AS MONEY.

Editors of the Revolution :

I FIND in the last number of your paper an article on Money and Machinery from *Kellogg's Monetary System*, in which it is said that "it would seem that gold and silver coin inherently possess some mysterious power which defies all regulation, and renders impossible a comprehensive monetary system."

Perhaps I shall be credited with more valor than discretion if I make an attempt to show that such a system is possible, and that it is only when we have recognized the important truth that gold and silver, like other useful products of labor, are governed by natural laws, and cannot be subjected to those gotten up by legislators who neither know nor care for such laws.

I shall hope to satisfy your readers that I am not altogether mistaken in the conclusions derived from a long and careful consideration of the questions of banking and currency, and that it is possible, in spite of all the obstructions thrown in our path, by those who defer to authority and precedent, to establish a true monetary system, adapted not only to the wants of a free, growing country like our own, but to all the world, and to all time.

We are to learn first, that owig to their indestructibility and adaptation to so many of our wants, gold and silver have a more general appreciation among all people, civilized and savage, than any other products of labor, and this appreciation is determined uniformly by the weight and fineness of the mass presented, which, of course, show the amount of labor or service required for production ; or, in other words, the *cost*, as compared with that of other commodities.

We have repeatedly debased our coins, and thus inexcusably defrauded all creditors who could be reached by our laws.

But, this has not enabled us to cheat the foreigner, who has instantly raised his price, not only of the commodities which we wished to purchase, but equally of the claims already existing, just in proportion to our degradation of the coinage, so that we have gained nothing except the reputation of swindling our creditors so far as we had the power to do so.

When we suspended specie payments, or abandoned the specie standard, which had a well-known and considerably uniform relation to labor, and substituted paper, which has no value, or cost, and did not provide for the integrity of contracts then existing, we only defrauded our creditors living under our laws, and all those subsisting upon fixed incomes, without increasing our purchasing power or ability to pay a foreign debt a single dollar.

All who had merchandize or labor to sell, immediately added to their prices the difference between the value, or purchasing power of specie at London, and the paper in which we proposed to make our payments, and this for the past two or three years has been about forty per cent., and will thus remain, unless there should be more irredeemable paper issued, when prices would be further inflated, though values would remain unchanged.

The simple truth at the foundation of this great question is, that gold and silver are, for the reasons already named, our natural, proper monetary standards, and no amount of human legislation can change this truth, or enable us to substitute anything which has not value, for these which have.

Our first duty is to see that there shall be uniformity of coinage, not only throughout our own country, but equally over the whole world, so that the coins shall be of the same size, weight and fineness, everywhere, and be taken without hesitation, whatever may be the name, or title.

The constantly increasing intercourse and immense amount of commercial transactions among the several nations of the earth point to this step as one of early, imperative necessity, and there is no possible excuse for neglecting our duty in this direction.

This being done, we should be prepared for the next movement, which would be to establish an international system of banking, which would give us just the necessary amount of capital, notes and coin which our increasing commerce would require ; and this, too, without any necessity for constant interference by legislation with freedom of action in individual cases, of which heretofore we have had so much.

It will be found sometime that the principle involved in the short, simple act, passed by the Legislature of Massachusetts in March, 1860, is the only point we need to consider ; and that when it is made imperative, as it is by a single section in that act, upon banks to redeem their notes promptly at par, in specie or its equivalent, at the commercial centre towards which they naturally flow, and where they are worth most, there is nothing more to desire—except it may be that some equitable proportion of the profit on the circulation of the notes should be paid by the broker into the general treasury, as was proposed by the Auditor of Accounts, in his annual report for the year 1853, to the Legislature of Massachusetts.

The same officer also urged the Committee on Banks and Banking, of which Samuel Hooker was chairman in 1852, to pass an act similar to that of 1860, but unsuccessfully. I repeat, that future experience will show us that the condition of prompt par convertibility of the notes at the commercial centres, under a sufficient penalty for failure, and the payment of a proper tax on the circulation of the notes into the Treasury, will cover the whole ground, and not only relieve us from any occasion for constant intermeddling with the bankers, but make it next to impossible for inflations and contractions to occur, because every person being directly or indirectly related to some bank as his financial centre, will be governed by its action, and obliged to keep in healthy financial condition.

And this is clearly what we desire, rather than to be in constant apprehension of change in legislation, and consequent greater or less disturbance of all existing contracts, and calculations for the future, to which we have hitherto been subjected.

Legislation cannot determine how much banking capital or currency the West and South require, as compared with the East and North, though the natural laws of trade, if left in freedom, will determine accurately, and it is to these laws we would leave the whole question, only asking prompt redemption of the notes and payment of tax, as already mentioned. That it will be difficult to get this simple, equitable system substituted here for that now existing will not be denied. It may be even impossible until the *finer, better* half of our population are entitled to vote, and vote, as they will, instinctively, for what is just and true, rather than for what may temporarily serve the purposes of selfish partisans.

What this nation and all the world needs most, is that action which should come to us directly from the higher regions in the other world ; and this must come, if at all, through the more celestial nature of woman, rather than by the coarser, stronger intellectual quality of the man, who is better fitted for working than seeing. He reasons and questions and gets lost in his plans. But woman sees and feels, and without knowing how, reaches the truth.

We say, then, give us the votes of our women as well as men, and if need be, this great question of finance shall wait until the other is settled.

D. WILDER.

Boston, Sept. 21, 1868.

THE MONEY MARKET

was easy throughout the week, call loans ranging from 3 to 4 per cent., and discounts from 6½ to 7 per cent. The weekly bank statement is favorable to a continuance of the present ease. There is a decrease in all the items excepting legal tenders, which are increased $343,363.

The following table shows the changes in the New York city banks compared with the preceding week :

	Sept. 12.	Sept. 19.	Differences.
Loans,	$272,055,690	$271,252,096	Dec. $803,096
Specie,	16,140,942	14,665,742	Dec. 1,485,200
Circulation,	34,139,916	34,044,693	Dec. 95,233
Deposits,	205,489,070	202,824,583	Dec. 2,664,487
Legal-tenders,	63,429,338	63,772,700	Inc. 343,363

THE GOLD MARKET

was heavy and lower at the close, owing to the pressur

of long gold on the market by foreign bankers, and the weakness in exchange.

The fluctuations in the gold market for the week were as follows :

	Opening.	Highest.	Lowest.	Closing.
Saturday, 12,	144⅛	144⅜	144	144¼
Monday, 14,	144⅛	144⅛	143⅝	143⅞
Tuesday, 15,	143⅞	144⅞	143¾	144⅛
Wednesday, 16,	144¼	144½	144⅛	144¾
Thursday, 17,	144⅝	144⅞	144⅜	144⅝
Friday, 18,	143⅞	144¾	144⅛	144¾
Saturday, 19,	144⅜	144⅝	144⅛	144⅛
Monday, 21,	144¼	144⅜	143¾	143¾

THE FOREIGN EXCHANGE MARKET

was quiet throughout the week, and at the close prime bankers 60 days sterling bills are quoted, 108¾ to 108⅞, and sight 109⅜ to 109½. Francs on Paris bankers long 5.18¾ to 5.17⅛ and short 5.16¼ to 5.15.

THE RAILWAY SHARE MARKET

was active and advanced with frequent fluctuations, the bulls having made a successful campaign in running up prices especially in Erie, New York Central, Wabash, Pacific Mail and Reading. At the close the general market was quiet and steady.

Musgrave & Co., 19 Broad street, report the following quotations :

Canton, 48⅛ to 49⅛; Boston W. P., 15¼ to 15⅛ ; Cumberland, 34 to 35; Quicksilver, 22⅛ to 22¾; Mariposa, 4 to 5; Mariposa preferred, 11 to 11¼ ; Pacific Mail, 109⅝ to 109⅞; Atlantic Mail, 20 to 35 ; W. U. Tel., 34¾ to 35; N. Y. Central, 130⅝ to 130¾; Erie, 48 to 48¼ ; preferred, 69 to 71; Hudson River, 141⅛ to 142; Reading, 92⅛ to 92¾; Wabash, 61¾ to 62; Mil. & St. P., 96⅛ to 97¾; do. preferred 95¼ to 95⅛; Fort Wayne, 110⅛ to 110¼; Ohio & Miss., 29 to 29⅛; Mich. Cen., 118 to 119 ; Mich. South, 85⅜ to 85½; Ill. Central, 144 to 145; Pittsburg, 87¼ to 88 ; Toledo, 102⅛ to 102¾ ; Rock Island, 103¼ to 104; North Western, 89¾ to 90; do preferred, 89¾ to 90.

UNITED STATES SECURITIES

were strong throughout the week, with a continued increase in the demand from banks and capitalists.

Fisk & Hatch, 5 Nassau street, report the following quotations :

Reg. 1881, 113⅛ to 114 ; Coupon, 1881, 114⅛ to 114⅛ ; Reg. 5-20, 1862, 109 to 109¼ ; Coupon, 5-20 1862, 114⅜ to 114⅝ ; Coupon, 5-20, 1864, 110⅛ to 110¼; Coupon, 5-20, 1865, 111⅛ to 111¼ ; Coupon, 5-20, 1865 Jan. and July, 109⅛ to 109¼; Coupon, 5-20, 1867, 109⅛ to 109¼; Coupon, 5-20, 1868, 109¼ to 109⅜ ; Coupon, 10-40, Reg., 104¼ to 104¾ ; 10-40 Coupon, 105 to 105⅛ ; October Compounds, 1865, 118¾.

THE CUSTOMS DUTIES

for the week were $2,921,000 in gold against $3,185,000 $2,974,000 and $3,106,000 the preceding weeks. The imports of merchandise for the week were $5,618,175 in gold against $4,222,255, $4,584,771, and $6,198,507 for the preceding weeks. The exports, exclusive of specie, were $3,163,024 in currency against $3,074,642, $2,827,891 and $3,568,654 for the preceding weeks. The exports of specie were $646,890 against $329,525, $643,387 and $492,034 for the preceding weeks.

LIKENESS of CHARLES DARWIN, the Naturalist ; JOHN LAIRD, Builder of War Rams ; Mrs. ELIZA POTTER, the Soldiers' Nurse ; Madam Goddard, the Pianist ; the Turkoman Tribes, illustrated, with engravings ; Cathedral of Chartres, France ; Who are the Yankees? An American Dress, by Jenny June ; Drink ; The Use of Discipline ; Silent Teachers ; Alcohol, by Horace Greeley ; Geology ; The Women's Club ; What is Genius? Self-Culture ; The Affections ; My Creed, etc., in the October Number PHRENOLOGICAL JOURNAL. Ready to-day. 30 cents, or $3 a year. S. R. WELLS, No. 389 Broadway, New York. Newsmen have it.

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Besides a general practice, gives special attention to all diseases of women, and to the duties of an Accoucheuse.

800 MILES

OF THE

UNION PACIFIC RAILROAD

Are now finished and in operation. Although this road is built with great rapidity, the work is thoroughly done, and is pronounced by the United States Commissioners to be first-class in every respect, before it is accepted, and before any bonds can be issued upon it.

Rapidity and excellence of construction have been secured by a complete division of labor, and by distributing the twenty thousand men employed along the line for long distances at once. It is now probable that the

WHOLE LINE TO THE PACIFIC WILL BE COMPLETED IN 1869.

The Company have ample means of which the government grants the right of way, and all necessary timber and other materials found along the line of its operations ; also 12,800 acres of land to the mile, taken in alternate sections on each side of its road ; also United States Thirty-year Bonds, amounting to from $16,000 to $48,000 per mile, according to the difficulties to be surmounted on the various sections to be built, for which it takes a second mortgage as security, and it is expected that not only the interest, but the principal amount may be paid in services rendered by the Company in transporting troops, mails, etc.

THE EARNINGS OF THE UNION PACIFIC RAILROAD, from its Way or Local Business only, during the year ending June 30, 1868, amounted to over

FOUR MILLION DOLLARS,

which, after paying all expenses was much more than sufficient to pay the interest upon its Bonds. These earnings are no indication of the vast through traffic that must follow the opening of the line to the Pacific, but they certainly prove that

FIRST MORTGAGE BONDS

upon such a property, costing nearly three times their amount,

ARE ENTIRELY SECURE.

The Union Pacific Bonds run thirty years, are for $1,000 each, and have coupons attached. They bear annual interest, payable on the first days of January and July at the Company's Office in the city of New York, at the rate of six per cent in gold. The principal is payable in gold at maturity. The price is 102, and at the present rate of gold they pay a liberal income on their cost.

A very important consideration in determining the value of these bonds is the length of time they have to run.

It is well known that a long bond always commands a much higher price than a short one. It is safe to assume that during the next thirty years the rate of interest in the United States will decline as it has done in Europe, and we have a right to expect that such six per cent. securities as these will be held at as high a premium as those of this government, which, in 1857, were bought in at from 20 to 23 per cent. above par. The export demand alone may produce this result, and as the issue of a private corporation, they are beyond the reach of political action.

The Company believe that their Bonds, at the present rate, are the cheapest security in the market, and reserve the right to advance the price at any time. Subscriptions will be received in New York

At the Company's Office, No. 20 Nassau street,

AND BY

JOHN J. CISCO & SON, Bankers, No. 59 Wall street,

And by the Company's advertised agents throughout the United States.

Remittances should be made in drafts or other funds par in New York, and the Bonds will be sent free of charge by return express. Parties subscribing through local agents will look to them for their safe delivery.

A PAMPHLET AND MAP FOR 1868 has just been published by the Company, giving fuller information than possible in an advertisement, respecting the Progress of the Work, the Resources of the Country traversed by the Road, the Means for Construction, and the Value of the Bonds, which will be sent free on application at the Company's offices or to any of the advertised agents.

JOHN J. CISCO, Treasurer,

Sept. 14, 1868. New York.

TO INVESTORS.

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